Philos

The
CHRISTIAN CENTURY

Published Weekly

LIBRARY
NOV 18 1941
DARTMOUTH COLLEGE

The Jesuits in Rome
By Romulus

The Death of Our Humanity
By Oswald Garrison Villard

Help a Billion Blind to See!
By Frank C. Laubach

Regimenting the Clergy
An Editorial

15 Cents a Copy • November 19, 1941 • Four Dollars a Year

In This Issue

FRANK C. LAUBACH

is the Congregational missionary to the Philippines who devised a now world-famous simplified method of teaching illiterate adults. Under missionary auspices, Dr. Laubach has visited a number of countries and found that his method can be adapted to conditions very different from those found among the Moros of the Philippines.

ROMULUS

is the pen name of a well known American journalist who spent a number of years in Rome. This is the third article in his series on "The Church of Rome at Home." The next, which will appear next week, will deal with the present status of the Inquisition.

OSWALD GARRISON VILLARD

writes about the sufferings caused by war from an experience on both sides of the front in Europe during and immediately after the First World War and from his first-hand study of military affairs. He contributes a fortnightly article to these pages.

ENRIQUE C. SOBREPENA

who starts contributing this week as staff correspondent from the Philippine Islands, is probably the outstanding Protestant minister in the islands. He is now the president of Union College, Manila.

TALMADGE C. JOHNSON

is minister of the First Baptist Church, Kinston, N. C.

The CHRISTIAN CENTURY

November 19, 1941

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
HAROLD E. FEY, *Field Editor*

Staff Correspondents

EDWARD SHILLITO (London)
J. HENRY CARPENTER (New York)
STANLEY A. HUNTER (San Francisco)
T. T. BRUMBAUGH (Tokyo)
ALVA W. TAYLOR (Nashville)
RAY FREEMAN JENNEY (Syracuse)
ALLAN A. HUNTER (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
JOSEPH MARTIN DAWSON (Waco)
E. GUERON (Istanbul)
ADIEL J. MOCRIEF (Tampa)
EDGAR DEWITT JONES (Detroit)
E. TALLMADGE ROOT (Boston)
W. S. ABERNETHY (Washington)
C. G. HAMILTON (Aberdeen, Miss.)
P. OOMMAN PHILIP (India)
LEONARD B. ALLEN (Burma)
L. L. LOOFBOUROW (Panama)
MAURICE W. FOGLE (St. Louis)
K. J. FOREMAN (Davidson, N. C.)
G. BAEZ CAMARGO (Mexico City)
CHARLES L. VENABLE (Chicago)
LEE J. BEYNON (Buffalo)
RAYMOND B. WALKER (Portland, Ore.)
C. D. BRODHEAD (Philadelphia)
GEORGE CARSTAIRS (Edinburgh)
CLARENCE W. KEMPER (Denver)
F. W. BURNHAM (Richmond)
J. D. MONTGOMERY (Buenos Aires)
JOSEPH C. CLEVELAND (Kansas City)
JOHN S. CHADWICK (Birmingham)
WARREN C. TAYLOR (Des Moines)
A. D. MILLER (Edmonton)
ERNEST M. HOWSE (Winnipeg)
HUGH MCLEOD (Victoria, B. C.)
GEORGE L. CUTTON (Albany)
RALPH V. CONARD (Seattle)
GEORGE BUCKNER, JR. (Indianapolis)
CLARIS E. SILCOX (Toronto)
BRUCE B. MAGUIRE (Cincinnati)
ALFRED W. SWAN (Madison, Wis.)
DENZIL G. M. PATRICK (Geneva)
EDWARD MOWBRAY TATE (Bangkok)
O. M. WALTON (Cleveland)
J. MAURICE TRIMMER (Macon, Ga.)
PHILIP V. MURRAY (St. Paul)

Entered as second-class matter February 28, 1902, at Chicago, Ill. under the act of March 3, 1879.

Copyrighted 1941 in the United States. All rights reserved.
Published weekly by the Christian Century Press, 407 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Contents

Editorial
- Editorial Paragraphs 1427
- Regimenting the Clergy 1430
- One Chance in Ten 1432

Quintus Quiz: Inspiration and a Pianist 1434

Contributed Articles
- Help a Million Blind to See! by Frank C. Laubach 1435
- The Jesuits in Rome, by Romulus (The Church of Rome at Home—III) 1437
- The Death of Our Humanity, by Oswald Garrison Villard 1440

Books
- Your Personality—Introvert or Extravert? by Virginia Case 1442
- Books in Brief 1442
- Books Received 1443

Correspondence 1444

News of the Christian World
- Correspondence from Colorado 1446
- Correspondence from Philadelphia 1446
- Correspondence from Pittsburgh 1448
- Correspondence from Northern Ohio 1448
- Correspondence from Chicago 1449
- Correspondence from England 1450
- Correspondence from New England 1452
- Correspondence from the Philippines 1452
- Correspondence from Thailand 1454
- Correspondence from New York 1455

Current Feature Films 1456

Calendar of Coming Events

Nov. 17-19. Conference on Christian Unity, Washington, D. C.
Nov. 19. Baptist Pastors and Wives Conference on Evangelism and the World Emergency, Tecumseh, Mich.
Nov. 20. Mass Meeting on Peace, First Baptist Church, Philadelphia; E. Stanley Jones, speaker.
Nov. 21-23. Baptist Young People's Convention, Grand Rapids, Mich.
Nov. 23. Community Church, Boston; Mary van Kleeck, speaker.
Nov. 23. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Anup Singh, speaker.
Nov. 23. Ford Hall Forum, Boston; Louis Bromfield, speaker.
Nov. 23. Charles Street Forum, Boston; Alfred E. Stearns, speaker.
Nov. 23. Chicago Sunday Evening Club; Edwin H. Hughes, speaker.
Nov. 24-28. Carew Lectures, Hartford Theological Seminary, Hartford, Conn.; Adolph Keller, speaker.
Nov. 24, 25. United Stewardship Conference, Cincinnati, O.
Nov. 25. Pennsylvania Council of Churches, Annual Meeting, Harrisburg.
Nov. 25. Rural Field Day, Nankin, O.: Luigi Ligutti, speaker.
Nov. 25-28. Methodist Conference on Christian Education, Nashville, Tenn.
Nov. 26-29. Missouri State Teachers Association Convention, St. Louis.
Nov. 27. Franklinville Union Thanksgiving Day Service, Bethel Lutheran Church, Philadelphia.
Nov. 28. Federal Council of Churches, Executive Committee, New York city.
Nov. 28, 29. Stewardship Conference, Harrisburg, Pa.
Nov. 30. Community Church, Boston; William B. Spofford, speaker.
Nov. 30. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Harry A. Overstreet, speaker.
Nov. 30. Charles Street Forum, Boston; Frances Perkins, speaker.
Nov. 30. Ford Hall Forum, Boston; Stuart Chase, speaker.
Dec. 3. American Bible Society, Advisory Council, New York city.
Dec. 7. World Emergency Sunday.
Dec. 7. Ford Hall Forum, Boston; Frederick L. Schuman, speaker.
Dec. 7. Charles Street Forum, Boston; John Haynes Holmes, speaker.
Dec. 7, 8. United Stewardship Council, Atlantic city.
Dec. 7. Community Church, Boston; John Haynes Holmes, speaker.
Dec. 8, 9. Federal Council of Churches, Department of Evangelism, St. Louis, Mo.
Dec. 9-11. Conference on Closer Relations of Interdenominational Agencies, Atlantic City.
Dec. 9-12. Methodist Council of Bishops, St. Simon's Island, Ga.
Dec. 14. Charles Street Forum, Boston; A. J. Muste, Warren A. Seavey, speakers.
Dec. 14. Community Church, Boston; Gordon W. Allport, speaker.
Dec. 14. Ford Hall Forum, Boston; Max Lerner, speaker.
Dec. 14. Universal Bible Sunday.
Dec. 15-20. Disciples Department of Religious Education, St. Louis, Mo.
Dec. 18. General Commission on Army and Navy Chaplains, Washington, D. C.
Dec. 21. Charles Street Forum, Boston; Joshua Loth Liebman, speaker.
Dec. 27-30. Annual Youth Anti-War Congress, Chicago.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVIII CHICAGO, NOVEMBER 19, 1941 NUMBER 47

EDITORIAL

NEWSPAPER WITS have been having a gay time with the name of the premier of Burma, U Saw, who has just visited London. But Mr. U Saw's visit was no joke. For him it must have been close to a tragedy. He came seeking a pledge of dominion status for his country. But the best he could get was a chilly interview with Mr. Churchill and a luncheon speech from Mr. L. S. Amery, dominions secretary, which threw icy water on any aspirations for self-government which Burmans might be harboring. "At a time," said Mr. Amery, "when all must be preoccupied with waging a war dealing with the situation at the end of the war which no one can yet foresee, it would not be right now to give categorical assurances of such a nature as might in any event create a misunderstanding or disappointment." Mr. U Saw is now on his way home, via the United States, returning "with no bitterness," he has assured the press, and extracting what comfort he can from the discovery that there is "a body of public opinion in England which admits Burma's case for full self-government," even though it does not have much effect on Mr. Churchill. But the Burmese premier also knows that point three of the Atlantic Charter, with its pledge that Britain and the United States "respect the right of all peoples to choose the form of government under which they will live," is not to be taken too literally by the colonial peoples of the empire.

No Freedom For Burma

Another Close-Up Of Hollywood

JUST WHEN the press was being rallied to support the moving picture moguls because of their zeal for spreading interventionist ideas, *Variety* complains, the Browne-Bioff trial had to come along and spoil the whole picture. It is too bad. But not even such a spokesman for "show business" as *Variety* could expect that the press, however friendly, would be able to suppress or much distort such revelations as the recent trial brought to light. Browne and Bioff, it scarcely needs to be explained, are a pair of labor racketeers who have held control of the powerful International Alliance of Theatrical Stage Employees, an A. F. of L. union, for years. They would probably be in control yet but for the one-man crusade which Westbrook Pegler has been conducting against union racketeering. As it is, they have just been convicted in a federal court of having extorted $1,200,000 from leading figures in Hollywood and they may receive prison sentences of as much as thirty years, plus large fines. The country has been puzzled as to which aspect of the situation revealed by this trial has been more scandalous, the racketeering of Browne and Bioff or the readiness of the movie magnates to dispense huge bribes and conceal them in faked expense accounts. There need be no choice between relative shades of evil. Both revelations disclosed a disgraceful state of affairs. However, we doubt whether prison terms for Browne and Bioff will stop the grafting of racketeering labor leaders. And we do not expect to see the disclosures of this trial followed by any serious housecleaning in Hollywood.

Neutrality Repeal Passes Senate

BY A VOTE of 50 to 37 the Senate, after eleven days of debate, passed the bill which will repeal the important sections of the neutrality law. Because the upper house had broadened the scope of the measure to permit not only the arming of merchant ships but their passage through war zones and into the ports of nations at war, the bill must now go back to the House for reconsideration. It will be vigorously fought in the House, for there has been little effort to deny that in the form given it by the Senate this repeal will make American involvement in all-out war only a matter of time. Nevertheless, the repeal is expected to pass the House and will probably have received the President's signature before this issue is read by our subscribers. By sending American ships into combat zones with the status of auxiliary warships—for that is what international law calls armed merchant vessels—Congress, while still dodging a vote on a declaration of

war, has found a way to legalize entrance into that full participation in a shooting war which apparently has been the administration goal ever since it authorized convoying. "Convoys," said the President when lend-lease was proposed, "mean shooting, and shooting means war." He has done all that he could to fulfill that prophecy. There must be misgivings, however, in administration inner circles at the evidence which this latest Senate vote has given that the nation is anything but united in support of the President's all-out war policy. Not only was the majority in favor of repeal the narrowest by which any presidential measure has passed the Senate, but the minority roster contained the names of such administration stalwarts as Byrd, Bilbo, Chavez, Tydings, Smith and Van Nuys. Two months ago Dr. E. Stanley Jones asked in these pages on what level—the level of war or the level of reason—the administration would seek national unity. Repeal of the neutrality law answers that question.

Finland Asks Some Thorny Questions

WAS Secretary Hull trying to do a favor for Great Britain when he warned Finland of coming American wrath? There is more than a suspicion that he was. Russia had formally demanded of her ally that she declare war on Finland unless Finland stopped making war on Russia. That seemed logical enough, but the British government hesitated to do it. For one thing, British public opinion was uncertain, and for another, the ties between the Bank of England and the present Finnish government are very close. (President Ryti is a British knight.) So Mr. Hull obligingly told the Finns, through the medium of a press conference, that if they did not make peace quickly on Russia's terms they might expect "abandonment of the friendly attitude" of the United States. However, American opinion did not react favorably to this attempt to use strong arm methods on what was only last year a "gallant little democracy." To justify itself, therefore, the state department felt forced to publish a complete report of the conversations which Mr. Hull and Mr. Welles have held with the Finnish minister. This entire interchange is of interest, but at its very heart is a section which every thoughtful American should study with especial care. In his talk with Mr. Procope on August 18, after transmitting the peace terms proposed by Russia and urging Finland to accept them, Mr. Welles says that the Finnish diplomat asked certain questions. Would Great Britain and the United States guarantee that Russia would observe at the end of the war the terms of a treaty negotiated now? Even if the two nations made such promises to Finland, if Russia defeated Germany would she respect those promises? Then comes the important sentence. "I replied," says Mr. Welles, "that these were questions which I was not prepared to discuss." One can just hear him saying it! Here, if we will but look with open eyes, is a small but clear indication of what the United States is getting into with a new intervention in Europe. Who can blame Mr. Procope for asking his questions? Not Mr. Welles; he calls them "certain obvious questions." But what honest answer could any American state department official make as to the extent of the guarantees which this country is willing to give to sustain the post-war order in Europe? "These were questions which I was not prepared to discuss"! It is precisely questions of this kind which the interventionists also are not prepared to discuss and wish to have forgotten for the present.

When Is a Bloc Not a Bloc?

WHILE we are on the subject of Europe's post-war organization something should be said about the new bloc of small European states which was allegedly formed during the recent meeting in this country of the International Labor Organization. According to their delegates at that convention Poland, Czechoslovakia, Yugoslavia and Greece have joined to form the basis of what it is hoped will be, after the war, a confederation of peoples extending from the Baltic to the Aegean. The new bloc has been hailed with enthusiasm in liberal quarters, Anne O'Hare McCormick going so far as to call it, in the *New York Times,* an agreement "to unite in a single economic bloc" and "a plan for a United States of Central Europe." It is not difficult to understand this enthusiasm, for an economic union of some sort has long been desperately needed by the small nations of eastern and southeastern Europe. But before the rejoicings go too far we counsel a reading of the actual declaration which the delegates to the I.L.O. convention signed. If there is any pledge of an economic union, or any other kind of union, in that document it does not appear to the naked eye. On the contrary, the declaration is notable for the amount of high-sounding verbiage which it uses to promise nothing and bind nobody. In this respect it is another example of the handicaps under which Allied propaganda labors when contrasted with that of the nazis. As in the case of the Atlantic Charter, such Allied declarations tend to be composed of vague ideas, foggy hopes, intangible generalities. Hitler's proposals for a coming order are at least sharply defined—often appallingly so. When he talks about a united Europe, for example, it at least means something concrete, however unattractive. But when the liberal forces start to talk about the unification of Europe, or of parts of Europe, it means—well, what *does* it mean?

Grist for the Nazi Mill

PRESIDENT ROOSEVELT revealed in his Navy Day speech that Allied strategy is to keep pressure on the nazis until Germany blows up from within. But Dr. Göbbels, in an article which has just been broadcast throughout Germany, demonstrates the help which Mr. Churchill and Mr. Roosevelt have rendered him in keeping this very thing from coming to pass. When the Atlantic Charter was first announced it was prophesied in these columns that nazi propaganda would make precisely the use of it which Dr. Göbbels is now making. The pro-

vision in the final article of that document for discriminatory disarmament of Germany has, just as we expected, been seized on by the nazis as proof that an unparalleled treaty of revenge and punishment is in store for the German people if the Allies win the war. There was a time when the nazis tried to pump up popular enthusiasm by painting roseate pictures of a short war to be followed by a dazzling victory. Reports agree that the response of the German public was apathetic; nevertheless, in want of a better, nazi propaganda stuck to that line. But events have now forced its abandonment, and as another winter sets in there must be mutterings inside Germany. To meet this, Dr. Göbbels has now shifted the whole nazi propaganda drive to a warning that "Germany is actually fighting for its elemental existence" and that if the war is lost the German people will face an "inferno beside which all past hardships will pale." In other words, the prospect of a punitive peace, held so tenaciously in most Allied quarters, is turning out to be a godsend to Hitler and his crew. When it comes to keeping the German people in line, it is worth more to them than many divisions of bayonets.

Colonel Threatens The Preachers

INDIGNATION was not confined to church circles or to Denver when it was reported that Colonel Early E. W. Duncan, commander of Lowry Field, had threatened to place "out of bounds" for soldiers any church whose pastor "continues to preach against true Americanism by opposing the definite policy of the President." The colonel later declared that his statement has been "misconstrued," but he did not say that he had been misquoted. He denied that he had issued or contemplated issuing any such order, but not that he had said he would issue one if the above condition were fulfilled. "But," he added, in the same breath with his disclaimer, "something may have to be done if any church is used as a tool of a political organization." Consider the implications of this naive pronunciamento from the commander of Lowry Field: (1) that "true Americanism" is to be identified with any policy of the President; (2) that it is within the function of the commander of an army camp to determine what expressions in regard to public policy shall be permitted to reach the ears of soldiers even when they are on leave; (3) that anyone, or at least any preacher, who criticizes an administration policy is being "used as a tool of a political organization," while presumably one who supports it (even by using the canned sermons supplied by the OCD) is speaking with the voice of pure and non-political patriotism; (4) that it is the prerogative of a camp commander to exercise censorship over the churches in the vicinity of the camp and visit his displeasure upon those whose message does not conform to his ideas of what the church ought to teach. Protestants, Catholics and Jews have raised their voices in protest against this military usurpation. The Denver ministers took prompt action declaring that Colonel Duncan's statement, as reported, "necessitates the reaffirmation" of the "time-honored principle of American democracy that every American [soldiers included] has a right to attend the church of his choice." To make the matter worse, the colonel is quoted as giving a dark hint that "Lowry Field has a splendid intelligence service" through which he is "in touch with what is going on" in the adjacent churches. If this means anything it is that the army is planting spies in Christian church services. Can it be that Colonel Duncan has been reading how the Gestapo "got" Pastor Niemöller?

Churches May Lose C.P.S. Camps

SHALL THE government take over the financing and with it inevitably the control of the Civilian Public Service Camps in which conscientious objectors are now serving? According to Clarence E. Pickett and Thomas E. Jones of the American Friends Service Committee, this is the momentous decision which confronts the Friends, Brethren and Mennonites, who have jointly assumed responsibility for maintaining camps for all draftees who have refused to perform combat service. The government allowed these churches to assume this responsibility for an experimental period which ends on January 1, 1942. While some of the achievements to date are notable, it has not yet been clearly demonstrated that these churches can carry the financial burden. The men in the camps—who have been doing from three to seven times as much work per man as did the CCC men who formerly occupied the same barracks and in many cases worked at the same tasks—receive no compensation, the churches being responsible only for their maintenance. Nevertheless, the cost of this subsistence totals a considerable amount. A major reason why these three comparatively small churches are finding it difficult to carry the burden is that other churches are permitting the peace churches to shoulder the cost of their conscientious objectors. The Friends, for example, have in their camps nearly 500 men from fifty denominations. Under the present semi-voluntary plan, the men in the camps are rendering a varied service of national importance and are receiving the best possible training for service in the post-war reconstruction. Many of them have declared, however, that if the government takes over the camps and puts their service on the basis of conscripted labor, they will go to prison rather than submit. The camps should be continued on their present basis and they will be if the churches give them the support they deserve before January 1, 1942.

Cleveland Catholics Campaign For Control of Public Schools

IT IS MOST unfortunate that just now, amid all the efforts that Protestants and Catholics of good will are making to diminish prejudice and promote cooperation for common ends at a time when Christian civilization is endangered, Catholics should renew their campaign to subordinate the public schools to their partisan advantage. Naturally it happened in Ohio, which has been the principal, though by no means the only, field for the continuing fight to get public money for parochial schools. (See

Correspondence from Northern Ohio, page 1448 of this issue.) That the archbishop should issue a pastoral letter, to be read in all churches in the county, urging the election of an all-Catholic school board in Cleveland, is another item to remember when we are told that "the Catholic Church never takes part in politics." Of course it does, and its right to do so is not questioned. But it has no right to clamor about "prejudice" and "bigotry" when those who see what it is doing, and who do not want to see America made Catholic, take a firm stand against its political programs. This effort to get complete control of the Cleveland public schools—an effort which happily failed—needs to be viewed in the light of the fixed and consistent attitudes of the Roman Catholic Church in regard to education in general and American public schools in particular. One aspect is expressed in these words by the Rev. Joseph Husslein, S. J., in his authorized work *God and Caesar:* "It is false to say that the church has opposed the public schools in the United States. The church has never attacked the public schools. She has merely declared them unavailable for her children." The new Code of Canon Law (canon 1374) says: "Catholic children *must not* attend non-Catholic, neutral or mixed schools; that is, such as are open to non-Catholics." Dr. J. A. Burns, former president of Holy Cross College, approvingly quotes the words of Orestes Brownson: "We deny, as Catholics, the right of the civil government to educate, for education is a function of the spiritual society, as much as preaching and the administration of the sacraments; but we do not deny the state the right to establish and maintain schools. . . . It may found and endow schools and pay teachers, but it cannot dictate or interfere with the education or discipline of the school." To which Burns adds: "Education being thus essentially a function of the spiritual society, its direction and control must rest ultimately with that society." That is the end toward which Archbishop Schrembs' campaign in Cleveland was clearly directed.

Regimenting the Clergy

AS SHOCKING a piece of impudence as has yet appeared in the outflow of government proposals under the name of "national defense" and "national unity," has recently been perpetrated upon the clergy of the country in the form of a prepared sermon which they were asked to use on November 16, which was designated as Freedom Day. The sermon was accompanied by a letter signed by Mayor La Guardia of New York, as United States Director of Civilian Defense. The sermon and the letter were printed by the United States Government Printing Office. The name of the author of the sermon is not given, and the recipient is left with the impression that Mr. La Guardia wrote it himself. If he did, we may expect soon to hear that one of the two or three war-minded theological seminaries has offered him its chair of homiletics. It is a good sermon in its material, its outline and its thesis.

It is also good from the standpoint of the purpose it was intended to serve. The letter and the sermon were intended to mobilize the clergy and the churches in cooperation with the President in observing Civilian Defense Week—November 11-16. It was assumed that by providing a sermon readymade, the pastor would find it that much easier to fall in line with the President's request for "a demonstration of national unity and devotion to the ideals of freedom." Hard pressed with his pastoral duties during the week, the minister would only have to commit this sermon to memory or, if he chose, rewrite it slightly, and preach it on Sunday as his own.

There was a less immediate but more important purpose which the generous offer of this readymade sermon would serve. It would mark the beginning of a comfortable relationship between the clergy and the OCD which would grow in significance, frankness and fruitfulness as government pressure increases on public opinion generally and on the churches in particular. The churches are not doing enough in support of the President's war policy. Their ministers seem to be "backward about coming forward." They did so much better in 1917-18. There is even among them widespread and outspoken opposition to America's entrance into the war. This hesitation and opposition must be overcome. No war can be satisfactorily fought if religion withholds its sanction. The clergy must be enlisted in support of the government's war.

This enlistment can of course be accomplished by some form of coercive pressure. But it is too early for that. The clergy should be treated tactfully. They should be given a chance to cooperate with the government initially on some pretext which can be stated in terms of "freedom" or "spirituality." The cooperation should be respectfully "requested." No mention need be made of the war as our war, or that we are in it, or that we are going to be in it. If the clergy can be induced to cooperate with the OCD in the observance of "Freedom" day, preaching on the guarantees of freedom in the Bill of Rights, giving thanks to God for our American liberties and especially our religious liberty, "rededicating" themselves "to the ideals of our country," the way will be opened up for further and more explicit cooperation in the future.

Mr. La Guardia's letter to the clergy does this with admirable suavity. Both the letter and the sermon outline are remarkable for what is left unsaid. The fact that there is a war is touched upon only lightly and then in vague terms of a "crisis." There is not a hint as to America's actual participation or duty to participate. Following are some sentences in the letter:

> The defense of America calls for more than guns and ships and airplanes. It demands also a purging of the hearts and strengthening of the moral convictions of our people. Our proposal is that on Freedom Day the attention of our people be focused on the opening article of the Bill of Rights. [The full text of the Bill of Rights is given.]
>
> We are suggesting that in every church and synagogue the morning sermon center on the theme of Religious Freedom, with particular emphasis on what a powerful part religion played in the formation of this nation, its cleansing influence throughout our history and its importance in the present crisis. Following this letter is a sermon outline which exemplifies the kind of message we are thinking about and which might be used effectively.
>
> In a profound sense the present world struggle is a spiritual

one. We must be prepared for all decisions we may have to make by approaching them with full understanding and appreciation of our peculiar responsibilities. I sincerely hope that we may have your valuable help in this day of rededication.

The sermon, which fills nearly three pages, falls into the following outline: I. Religion is the source of democracy. II. Just as religion is the source of democracy, so democracy gives religion its most satisfactory opportunity. III. Democracy and religion can together build the good society. Under these headings there is a good statement of the religious motivation of the fathers and founders of our country; of the radical contribution of the Judeo-Christian tradition to the democratic movement and the "American idea"; of the way in which democracy as a political order facilitates the free activity of religion and, finally, of the great responsibility that will rest upon both religion and democracy when the darkness of the present conflict has lifted and we face the task of rebuilding the world.

A good sermon, we repeat, but every self-respecting minister who receives it will resent it as an insult. Such a minister does not preach canned sermons. To be offered one by any agency is an affront to his intelligence and his professional conscience. Now and again one hears of the operation of a "sermon factory" whose output is clandestinely offered to ministers for a stated price. Such an agency is nothing less than a racket, a bootlegging joint whose homiletical output is furtively purveyed to lazy and incompetent preachers whose attachment to the ministry of the Christian church is essentially that of a parasite. These "concerns" are short-lived: they inevitably die from exposure.

The man who buys and uses such sermons is exceedingly rare. He carries a weight of guilt upon his conscience and, when discovered, is laughed out of the fellowship of his brethren with indignant derision. If a preacher of such intellectual indolence and moral obtuseness could be supposed to have a congregation of even moronic intelligence, it would turn away from him with disgust upon discovering the deception which he is practicing. Many have been the cases in which clerical careers have been blighted by the mere circulation of rumors, often unfounded, that ministers have preached other men's sermons.

Any preacher who would use Mr. La Guardia's canned sermon would surely be caught by his congregation and his brother ministers. In any case, he would go about with his homiletical tail between the legs of his conscience for many days. However poor a sermon may be, or however excellent, the thing that gives it life and validity is, in the last analysis, the preacher's own knowledge and the congregation's unsuspecting assurance that the sermon springs spontaneously from the mind and heart of the preacher.

The insult to each recipient of Mr. La Guardia's sermon is, however, less serious than its other implications. Mr. La Guardia is the head of a government agency operating to create morale for the support of an undeclared war now being waged in the name of national defense. Unlike the homiletical bootlegger, Mr. La Guardia has *power*—power to use all manner of devices to influence public opinion—power to spread war scares—power to bring the war to the kitchen door by collecting aluminum—power to make the war peril realistic by building bomb shelters and distributing millions of gas masks and projecting rehearsals of civilian procedure under airplane attacks. Power, too, over the public school system to generate excitement among the children so that it may be carried back to their homes. *And power over the Christian churches.*

Yes, the Office of Civilian Defense has power over the churches. It has no right, either constitutional or moral, to exercise this power, but it has the power, nonetheless. And if anything is certain as this country enters the war scene, it is that this power over the churches will be exercised. It will be exercised gently at first, by lady-like suggestions for a Freedom Day accompanied by a sermon outline prompting the preacher to say what the government would like to have him say. This, however, will be followed by a cumulative sequence of other "requests" and "suggestions," steadily narrowing the issue from broad and innocuous generalizations about freedom and democracy and religion to the concrete war scene in which the nation is involved. Progressively the heat will be turned on, passing from the unctuous warmth of solicitation which characterizes the present missive, to a temperature of demand which no preacher can endure without martyrdom and no church can endure without fleeing to the catacombs.

Mr. La Guardia's sermon outline for the American clergy is the first step toward a dictatorship over them. Totalitarianism is already potentially here! Such a request can easily soon grow into a demand. The preachers will have to present arms. Why are they exempted from the draft if not because they are expected to do the more important job of generating and sustaining civilian morale? The La Guardia sermon fits in neatly with the threatened order of Colonel Duncan in Denver who proposes to declare out of bounds those churches whose ministers do not support President Roosevelt's foreign policy and to prohibit the attendance of his soldiers at such churches. In the one case, the government would place a ban on the wrong kind of sermons; in the other, it would guarantee the right kind of preaching by presenting each pastor with a canned sermon handed down from the holy mount of the government printing office.

Totalitarianism is compelled to make its approach in America stealthily. Dictatorship cannot be brought about by sharp revolution—not here. It can come about only by the same method as that which the President has followed in leading the country step by step into war. At every step we have been told that it was a measure to keep us out of war. Likewise, totalitarianism first presents itself in the guise of a defense against totalitarian dictatorship. The late Huey Long said a wise, albeit a hypocritical, word which his countrymen will do well to keep in mind. "When fascism comes to this country," said the then dictator of Louisiana, "it will come as anti-fascism." His prophecy is being fulfilled. When the government of the United States sends to the preachers of the nation the outline of a sermon on Freedom, Democracy and Religion, with the strong request that they preach it on a specified Sunday morning—a sermon in

which these sentences appear: "The autocracies of our day . . . are trying to subjugate religion; the struggle for a free religion is a precious stake in the contemporary conflict"—it is appropriate for Christ's followers to take to heart the first half of the Master's dictum whose latter half is the more often quoted admonition to be harmless as doves.

We have referred to this sermon as Mr. La Guardia's. It is, indeed, officially his. And we would like to believe that the city of New York has a mayor who is competent to write such a sermon. Living in Chicago it excites our jealousy. We doubt that even Chicago's Mayor Kelly could do it! But it is difficult to attribute to Mr. La Guardia the skill, the erudition and the theological sophistication which the sermon displays. The New York mayor may have heard of Niemöller, but how does he come to know about Karl Barth? He knows his prayer book, of course, being an adherent of the Episcopal Church, but how does he come to know Theodore Parker sufficiently well to make a cracking good quotation from him? As we peruse this sermon we have an uncanny feeling that there is a ghost writer behind the mayor. Ghosts are quite the vogue nowadays in politics. The White House is said to be haunted by them.

Who is Mr. La Guardia's clerical ghost writer? The clergy to whom this sermon is offered have a right to know. Some time back—in its issue of October 15—The Christian Century reported the fact that a rumor was in circulation to the effect that a government office was being created for the purpose of propagandizing and otherwise influencing the churches to enlist their support of the President's war policy, and that this office was to be filled by a "distinguished clergyman." We declared the rumor incredible. The reason for our disbelief was not that an administration which has already violated the Constitution at the point of its guarantee of the separation of church and state, would hesitate to clothe a clergyman with official status so that he could exercise a religious function with political authority. Our reason was that we did not believe there was in all the land a clergyman of standing who would "prostitute his calling by accepting such an appointment."

Mr. La Guardia's ghostly clergyman is more incredible than the one described in the rumor to which we referred. The clergyman of the rumor was to have an official status and operate in the open, presumably over his own name. But the La Guardia ghost operates in the dark like the "sermon factory" racketeer.

The clergy of the country have the right to know the name of this illicit homiletical bootlegger who writes sermons which the state dictates to be delivered in the Christian churches. He will be writing other sermons, and the government printing office will be printing them and sending them out to be preached from the "free" and "independent" pulpits of America's churches. Who is he? His professional brethren have the right to know. The churches have the right to know. His own congregation, if he is a pastor, has the right to know. If he is a theological professor, his students and colleagues have the right to know. If he will not manfully come forth and declare his identity, Mr. La Guardia owes it to every clergyman to whom he sent this sermon to take its authorship out of the ghostly realm of anonymity. And every clergyman in America has the right and the professional duty to ask him directly to do so.

One Chance In Ten

CAN WAR between the United States and Japan be averted? It is entirely possible that the answer is "No"! The American people may have been committed to a prolonged struggle in Asia by another step-by-step process which has been even less evident than that which has been used to precipitate them into the European holocaust. On the other hand, the flying visit to this country of Japan's former ambassador to Germany, Saburo Kurusu, may indicate that a peaceable solution is yet possible. Whatever the final outcome of the negotiations now in process, it is well to recognize that relations between the two countries have reached a point of tension unequaled since Commodore Perry opened diplomatic relations with Japan nearly ninety years ago.

As usual, this issue so vital to the lives of millions is presented to the country in a way which leaves little opportunity for action and provides little information on which the people can base a judgment. Negotiations have been going on behind the closed doors of the department of state and the White House for more than two months. All that is known of the plans of our policy-makers is what can be inferred from the outbursts of men like Secretary Knox and Senator Pepper who presumably voice the mind of the administration. Secretary Knox recently declared: "We are satisfied in our own minds that the Japanese have no intention of giving up plans for expansion. If they pursue that course, a collision is inevitable. It can occur on twenty-four hours' notice." Senator Pepper, the administration's bellwether for war anywhere in the world, urged that "the United States draw a line and tell the Japanese if it is crossed we will shoot." He later called for the immediate imposition of a long-range blockade against Japan, a plan which is known to be championed by naval officers close to the President.

Florida's fire-eating senator accurately pointed toward the Far Eastern policy which is most in favor in Washington—a long-range, punitive blockade which will stand Japan off and gradually weaken her while the European members of the Axis are dealt with, after which she can be dealt with in the "mopping-up operations" which always follow a great war. Indeed, this policy is already largely in effect. Restrictions by British, Dutch and American authorities on financial transactions and the almost total embargo that has gradually been imposed against the sale of raw materials to Japan have thrown a ring of economic sanctions around that country. In addition, the action of our government in preventing Japan from securing copper in Chile and other metals in other Latin American countries, and of the Netherlands Indies, Britain and ourselves in cutting off Japanese access to oil, have had sharp repercussions in the island empire. The closing of the Panama canal to Japanese shipping and

the fear that Japanese vessels will be prevented from leaving if they enter American harbors has cut that country off from the rest of the world almost as effectively as it was sequestered before the visit of Commodore Perry's squadron.

The threatened withdrawal of United States marines from Peiping, Tientsin and Shanghai is widely interpreted as one of the few remaining "poker bluffs" to which this country can resort before the outbreak of actual hostilities. If this is true, then it marks the failure of the course of action by which President Roosevelt has sought to avert a two-ocean war while he intervened in Europe. This might have been anticipated. A force far more powerful in Japan than its devotion to the Axis alliance has been set in motion by the slow strangulation of the long-range blockade. No nation has yet allowed its people to starve while it possessed guns and was able to use them.

Our British partners in this policy anticipated what is now happening, even if the Washington dabblers in power politics did not. Mr. Churchill declared on November 10 that Britain is now able to "provide powerful naval forces and heavy ships" for action in the Pacific and warned that "it would seem a very hazardous adventure for the Japanese people to plunge quite needlessly into a world struggle in which they will find themselves opposed by states whose population contains three-quarters of the human race." This has been widely interpreted as a squeeze play, which it was. But it was as much a squeeze upon the United States as upon Japan. In view of Britain's preoccupation in Europe, Japan is likely to discount the British threats. But the United States has now been served with public notice that Britain expects it to act. Mr. Churchill's words were designed to forestall an American alibi for inaction. For those who recall Britain's unbroken record of inability to give decisive aid to her allies, a record which stretches back to the beginning of the war, it would be appropriate to make a sardonic comment on Mr. Churchill's fervent pledge to come to the help of the United States in this instance.

It is no secret that the whole colonial structure of the white empires is threatening to fall apart unless we intervene in Asia. Many British leaders would welcome American involvement with Japan. This is especially true because the Axis alliance against America, by which Japan was attached to Germany and Italy, automatically insures that our participation in Asiatic wars will also involve us in the European struggle. So the thesis of Sidney Rogerson's pre-war book, *Propaganda in the Next War*—that the surest way Britain can bring the United States to her aid will be to involve us in war with Japan —is being validated by events.

The immediate issue in the present situation is oil. Japan produces only about one-tenth of her requirements in the territories under her control. Her troops in Indo-China are in a position to threaten oil supplies in the Netherlands Indies and in British Burma. The latter field is probably easier of access and might therefore be the first object of attack. Hence Mr. Churchill's concern as to Japan's next move. Since an attack in this direction would, if successful, also cut the Burma road, the only remaining route through which supplies from the United States can now reach Chungking, there is double reason to believe it may be made. The blunt warning which the Japanese embassy in Washington issued recently, declaring that Japan could not survive without oil and would soon take steps to get it, peacefully if possible, but otherwise if not, indicates where the present tension has its source. And the extraordinary meeting of the Japanese Diet on November 15 indicates that the decision may come soon.

The negotiators who are about to face each other in Washington are therefore confronted by alternatives which cannot be resolved peacefully unless one side or the other—or both—back down. President Roosevelt has declared that it would be intolerable for this country to live being "fed through the bars" raised by the Axis powers, yet this is exactly the situation which this country, aided doubtfully by the Netherlands and Britain, imposes upon Japan. The conditions on which the United States is willing to lift the bars are understood to be Japanese evacuation of China, Indo-China and renunciation of the Axis alliance. So far as is known, no guarantees have been given that if she complies, Japan will be accorded equality of racial status or equal security of access to raw materials now so largely controlled by the British, Dutch and ourselves. Her leaders may well assume that if she complies, she will simply be classified as "unfinished business" to be quieted now and summarily disposed of when the more pressing claims of Europe are satisfied. While there can be no excuse for the policy Japan has followed in recent years or disposition to minimize the fact that the present dangerous impasse is the logical fruit of her perverse and bellicose leadership, it should not be hard to understand why the Tokyo cabinet might prefer the perils of war now to the prospects of such a future.

The United States alone retains its full freedom of action in the situation. We alone are not irrevocably committed—at least so far as the public knows. While it is inconceivable that any American would support a policy which would betray China into the hands of her oppressor, this nation can afford to be considerate and generous with Japan. The war-weary Japanese people would overnight reject any government which would refuse to accept an assurance from the United States that the island empire would be accorded full equality in treatment at a post-war conference. But the eighth point of the Atlantic Charter stands in the way of that. It warns the Japanese that if Mr. Roosevelt and Mr. Churchill determine the shape of the post-war world, the Axis powers will be disarmed while the victors retain their guns. Japan will never consent to servile acceptance of a destiny meted out to her on these terms.

America is not committed to the Atlantic Charter. It has never been accepted by the United States Senate, which alone under the Constitution can commit this nation by approving treaties. Japan is said to be willing to renounce her Axis ties if this country will recognize Manchukuo. That, as a temporary expedient, is at least a subject for negotiation. Japan will have to remove her army from China and to hold her occupation of Indo-China subject to the post-war settlement. A public declaration by our government of its intention to treat Japan as an

equal in the post-war peace conference would dispose of the Atlantic Charter. War can be avoided.

Ambassador Kurusu describes his chances of reaching a solution in Washington as about one in ten. That is probably an optimistic estimate. But it shows that the die is not yet cast. If there is a will to peace in Washington, war is not inevitable. A desire to treat Japan as we would ask to be treated, based on recognition that all the sins have not been committed on one side, will make that one chance in ten adequate for peace.

Inspiration and a Pianist

EDITOR THE CHRISTIAN CENTURY:

SIR: The other day a very great pianist was recalling some of his experiences. One of the lighter kind is irrelevant, but too good to omit. He had been playing on the steamer, for his own pleasure, when a kind lady who had listened said to him: "You have a talent for the piano; why don't you take it up seriously?" He answered that it might spoil his tennis!

But it is what he said of the "Emperor Concerto" that I think you will be glad to hear. He had played it, he said, hundreds of times, but one day as he played the meaning of it came to him for the first time; and that day, so the conductor testified, his playing was an inspiration to the whole orchestra. No player but did better than his best that day!

Do you agree that all who are busy with the realm of the spirit should give far more heed than they have done to the imagination? It is more help to me to think of God as a musician than as a mathematician, though he may well be both. But I wonder whether the experience of this pianist is often repeated, and not in his art only. And if it is not repeated, why not?

He knew his music perfectly. Long hours had been given to the study of it. With immense pains he had struggled with it, note by note, bar by bar. But another essential condition was demanded of him and not in vain, for he kept the way open for new revelations. It must be fatal for artists to be satisfied. If they have all their hearts desire "God sends leanness into their souls." Others —I among them—would have said when they heard Solomon play this concerto, "It cannot be done better." But the important thing is that *he didn't say that*. Therefore more was given to him.

Somehow this seems to have a bearing on inspiration. The old discussions of this subject are always being reopened. Some repeat that genius is the infinite capacity for taking pains; others are content to declare that "the spirit bloweth where it listeth. . . . Thou canst not tell whence it cometh or whither it goeth." Inspiration or something very like it must have come to that pianist in that hour.

But would it have come, could it have come, to one who had not toiled and struggled and spent himself in the preparation for that hour?

There seem to be two conditions at least which must be fulfilled before human achievements on any great scale can be compassed. They are easy enough to state but hard to fulfill. Man has to work and to wait; to have a capacity for taking pains and to be a listener until the end.

In a delightful book for children—and for grandfathers—Pooh, the bear who is a poet though a humble one, says that "poems and hums are not things that you get, they are things that get you." But he wisely adds that you must go where they are to be found. Can we get farther than that?

Are you not thankful that in an age in which so much attention is given to machines, there is a realm of the spirit in which you can live in the mood of expectancy? Of the day or the hour no one knoweth. "In an hour in which ye think not, the Lord cometh."

Ever yours,

QUINTUS QUIZ.

VERSE

Advice and Response

"FORGET your birds and streams, your hills and trees,
Your songs to Helen and your odes to spring;
Expose war's horrors; shame the waste of life;
Abandon beauty, cry the current thing."

The man who grapples with a daily death,
Who faces fire a certainty, but lives,
Is still a spirit begging to be fed
What beauty has, and only beauty gives.

GEORGE EDWARD HOFFMAN.

The Treadmill

I—He treads his way the livelong day.
MYSELF—And he grows older every hour.
I—Until his day is done.
MYSELF—Until his strength is gone.
I—On and on—
MYSELF—And seems to get nowhere.
I—Does he not ever weary of the grind?
MYSELF—He often wearies, but he must tread on.
I—And does he see the grain he grinds and all the good he does?
MYSELF—No; not until his day is done.

ARTHUR B. RHINOW.

Years and Days

THE years now gone—my grasp they have eluded;
The days—how like a shuttle in their passing!
But I have gained from them a quiet spirit;
Shall I then mourn them?

The years to be—I shall not fear their coming;
Tomorrow—that shall not so soon concern me:
Today is mine, and greedily I hold it,
Seizing its treasure.

THOMAS CURTIS CLARK.

Help a Million Blind to See!

By Frank C. Laubach

ABEL AND BOND, the world's foremost census experts, have made a startling discovery. They have discovered that 62 per cent of the human race cannot yet read or write. In part or in whole the Bible has been printed in over a thousand languages. But we have not opened the Bible to three-fifths of the world until we have opened these blind eyes. If the investigation is confined to the non-Christian portion of the world's population, the facts are even more startling. Nine out of ten of them are unable to read! That is why in many lands illiteracy is called enemy number one to the cause of Christ.

There is a reason why this state of mass illiteracy has now become a much more urgent problem than formerly. Asia and Africa have awakened, and Asia is on the march. For ages these continents have been asleep, following in the footsteps of their ancestors and ignoring the rest of the world. It seemed wrong to break any of the customs of the past. But our imperialism, our business invasions, our missions, radios and airplanes have stabbed these sleeping giants awake, and now the passion for progress burns like fire in their veins. They make more changes now in ten years than they made before in five hundred. Asia, containing more than half the human race, is setting forth to capture all the secrets of Western power. Little Japan, with less than seventy million people, reveals what we may expect when a thousand million people go on the march.

Literacy Losing Ground

As these awakening continents attack their enormous handicap of illiteracy they are confronted with a surprising difficulty. Medical missions have been more successful than education. We have helped them stamp out smallpox, cholera, bubonic plague, malaria, typhus and other diseases which have kept their populations stationary, with the result that now their numbers are multiplying with ever increasing rapidity, faster than they can be educated. In India, between the last two censuses, literacy increased five millions but the population increased by the staggering total of thirty-five millions, six times as fast as literacy!

This inability to catch up with their populations is making governments desperate. They are eagerly seeking any assistance or suggestions that promise relief. It is here that they feel the need of missionary help more than at any other point. In India in 1939 every state, province and presidency followed the lead of missions in establishing literacy campaigns. We saw maharajas, diwans, college presidents, governors, Mr. Gandhi, Mr. Nehru, all the important leaders of India—Hindu, Moslem or Buddhist—giving this movement their personal support, and attending literacy conferences conducted by missionaries. The leaders of Africa proved equally cooperative. China witnessed the same phenomenon.

At a moment when missions find doors closing to many other programs, literacy is the wide open door. Here is a cause in which every country believes. If the Christian church will help these countries out of their dilemma it will win their cooperation and their hearts. I know many missionaries who are permitted to teach illiterates in prisons and other public institutions where no other missionaries are permitted to work. I have been invited by officials of Afghanistan to start literacy campaigns in that country, which is 99 per cent illiterate, and where no missionaries have ever been allowed to live. What other missionary opportunity equals this?

Easy Teaching Methods Available

These blighted countries are finding that in order to succeed with their literacy campaigns they need, not only correct methods, but also the Christian spirit. The mayor of Bombay told one of our great literacy conferences: "Unless India catches the spirit of Jesus which burns in these missionaries we can never make India literate. If India does catch their spirit, so that each one will teach one other, we can make India literate in five years by geometric progression." That was the exact truth. Easy methods are now available which make it possible for new literates to teach while they learn. But to induce them to teach we must help them to catch something of Christ's vision of service. The fact that this method is a practical project in applied Christianity is one of its strong recommendations.

I speak from my own experience when I insist that it is not enough to think of literacy as a by-product of missions. Spreading literacy lies at the heart of missions, and if you doubt it I can give you five reasons why it is true. First, this enterprise is necessary in order to open the eyes of three-fifths of the human race to read the Bible. Second, it is a necessary means of winning the cooperation and gratitude of all governments in illiterate areas. Third, spreading literacy is at the heart of missions because these illiterates are the poor, the brokenhearted, the bruised, the imprisoned whom Jesus said he came to set free.

Life Beneath the Shadow

Illiterates are the most unfortunate people in the world. A billion of them are in debt all their lives, they and their fathers and their grandfathers before them, and they have no idea how much they owe. They are slaves to their creditors, who feed them just enough to keep them alive. Seldom do you see illiterates who are not thin and underfed. They seldom laugh. Their music is in a minor key, full of the infinite sadness of the ages. They have been deceived by rascals since and before the days of the pyramids, and are afraid of everybody. Fear is their only protection. They are afraid of men here and of demons hereafter. If anybody tells you, "Let them alone. They have their religion and they are happy," answer that civilization does *not* let them alone, and they are *not* happy.

From the first moment of their contact with what we complacently call civilization, civilized rascals have cursed them and the rest of us have forgotten them.

Christianity's Blind Spot

I pity them not only because they cannot read, but also because they cannot speak. There were no illiterate representatives in the Madras Conference, nor in any important conference or government in our generation. Illiterates are never heard over the radio. They print no articles in the newspapers. They have no way of reaching our ears with their anguish. They are the truly forgotten men of the world. We Christians mean well, and we work against evils which come to our attention, but we are unaware of these masses who are out of our hearing. This three-fifths of the human race is the gigantic blind spot of the Christian world. We make fine programs for social justice, but always forget this silent billion. In point of fact the World's Sunday School Congress at Mexico City last July was the first major religious conference in twenty centuries to give illiterates and their problems an important place on its program.

But let me get back to my argument. The fourth reason I would advance for the vital relation of this enterprise to missions is that teaching illiterates is proving to be a wonderful way to bring people to Christ. If you sit down beside an illiterate as your equal, your heart overflowing with love for him, with a prayer on your lips that you may help him to a new vision, if you never yawn nor frown nor criticize, but look pleased and surprised and praise him for his progress, a thousand silver threads wind themselves about his heart and yours. You are the first educated man who ever looked at him except to swindle him, and he is so bewildered that he will soon stop and ask you why you are so strangely interested in him. Then you have your chance to say: "I have learned this from Jesus. He spent all his time helping people. From the moment he awoke in the morning until he closed his eyes at night, he was looking around asking whom he could teach, or heal, or encourage, or defend, or save. That is the way to live. I have found that when I try to help people all the time as he did, my heart sings. When I have finished teaching you, I want you to go and teach others, and don't take any money for it, and see how your heart will sing." He tries it, his heart sings, and he learns to love Jesus. The only gospel that is irresistible is love helping where people are in desperate need.

Illiteracy a Drag on the Church

And the fifth and final point proving the centrality of the literacy problem to missions is to be found in the fact that even if illiterates do become Christians, the church which contains them is in trouble until it has taught them to read. Since they cannot read the Bible for themselves, nor study Sunday school lessons, nor read hymns, they need far more personal attention to keep them from sinking back into their former pagan vices than they would need if they could read or write. Then again, illiterates have little or no influence with the people of the country in which they live. "Their presence in large numbers creates the impression that Christianity is a religion for the ignorant, not for the enlightened." It is universally recognized in Protestant missions, therefore, that literacy must be a first objective in every mass movement.

In Gaya jail, India, I saw three thousand prisoners studying how to read and write. One poet-prisoner sang this song with his eyes lifted to the skies:

> The spring season has set in for our souls.
> The garden of my heart has blossomed with a new beauty.
> The name of God has a new sweetness.
> The days of our groans and sighs are over, and a new song is on our lips.
> Our India, who has been in the chains of ignorance for ages, sees the day of her emancipation dawning.
> Who am I that I dare dream the incredible aspirations that fill my soul?

His face, I thought, looked like that of the Christ who said, "I was in prison and you came." In my heart I heard Christ say, "I shall not be satisfied until these three-fifths of the world are like that Gaya prisoner, with a new song on their lips."

The World's Most Important News

There is good news, exciting news, coming from the underprivileged majority of the world, especially in Asia. I do not believe the most important fact on earth today is the suicidal conflict in Europe, but this quiet, irresistible awakening after the silence of ages of a stupendous multitude three times the size of the population of Europe. If we Christians will help them while they welcome our aid, we can win them, and from them will come a more beautiful Christlikeness than the world has yet seen. Peace-loving China, with a fourth of the world's people, peace-loving India, with a fifth of them, and Africa with its meek men, are far better material for a Kingdom of Heaven full of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" than the Nordics have been. At last "the meek shall inherit the earth." For us who really love them, results are astonishingly easy and very large. We are sure of them. We are sure of the support of Americans too, when they know the facts.

Back of me as I write I seem to feel a vast host, twelve hundred millions of illiterates, more than all the people of Europe, added to all the people of Africa, plus all the people of the United States and North and South America and Australia and all the islands of the seas—hopeless, hungry, afraid, unable to speak for themselves, their eyes silently pleading. And America is their only hope.

When Shall This Be?

THE sky rains fire, is cumbered under cloud;
Man huddles, scuttles under crumbling walls;
Or, shamed to be a crab, hides in the crowd,
And dies ant-crowded when the red sky falls.

Against his custom, history and right
Man crowds and stoops when day lies under rain;
But towers tall when, in the sun's full light,
His shadow lengthens on the earth again.

GEORGE EDWARD HOFFMAN.

The Church of Rome
At Home—III

The Jesuits in Rome

By Romulus

IT IS NOT SAFE to rush to conclusions about the Jesuits. The surface contrasts are sometimes bewildering. An example: Standing at the base of Pompey's statue, looking across the way to the temple of the Gesu, one of the great Jesuit churches in Rome, the eye lights on a curious bit of statuary let into one of the niches in the façade. The figure of a man garbed in the habit of the Jesuit order and bearing an unmistakable resemblance to Ignatius Loyola is shown in the act of planting one foot on the prostrate form of a vanquished enemy who looks like a composite picture of several notorious heresiarchs. It is easy enough to fill in the rough-and-tumble fight that must have gone immediately before the scene of defeat. The group as a whole would convey the impression that the Jesuits are still crusading against the reformers and their spiritual descendants in the crude and violent fashion of the sixteenth and seventeenth centuries. This impression is of course wrong, as anyone must know who is at all familiar with the present Chesterfieldian code of sectarian polemics. As one of the Jesuit editors of a well known Catholic weekly used to put it: "We love the heretic, but we just cannot stand his heresy."

Interest in Astronomy

Even the casual sightseeing visitor to the Gesu, if he looks like an Englishman or an American, is likely to be favored with a printed invitation to call any Thursday at the papal summer residence in Castel Gandolfo to view the wonders of the Specola Vaticana, the world-famous astronomic observatory. If he goes out there, he learns to his amazement that the observatory is in charge of a Jesuit priest who has made an enviable reputation for himself in the science of the stars. All his assistants, including the learned and English-speaking astrophysicist and the prefect of the laboratory, are professed members of the Jesuit order. A number of Jesuits have been noted astronomers, but it would be wrong to infer that the study of astronomy has ever meant more to them than an act of "holy obedience."

Other than neutral tints are needed to paint something like a true picture of the Jesuits, if justice is to be done to their colorful character and their many-sided activities. Nor is it possible to do an honest job without setting down some outstanding facts in the undisputed history of the order.

Weird, mystic, confused and experimental in its beginnings, the Company of Jesus was destined to create new elements and new currents within the ancient framework of the church and to break down one of the earliest and most deeply rooted Christian traditions. Jesuitism had its golden age in the days when the first followers of the founder were burning with zeal to preach the Kingdom of God as they saw it. Eventually, however, when this golden age had passed away, the Jesuits appeared in a new guise and in a special chosen field. They became the shock troops of the popes and the champions of the most extravagant of papal claims. Their one objective was to defend and extend the powers, prerogatives and privileges of the popes.

Papal Infallibility

This policy of centralizing all power within the church in the office and the person of the pope led with relentless logic to the dogma of papal infallibility, promulgated in Rome in 1870. At the end of the Vatican Council, which had been conceived, prepared, organized and controlled by the Jesuits, the great representative bodies which had throughout the centuries been instruments of guidance to the faithful were forever abolished. The church of the councils had been transmuted into the church of the popes. Masters as always of tactic and strategy, the Jesuits had timed the launching of this incredible innovation with what must be catalogued as an uncanny excess of skill. Anticipating a mighty chorus of protest and dissent from within the church, they had taken pains to secure a complete mastery over the Catholic press.

In the late 1860's the Christian world was startled by the divulgence of a scheme of the Jesuits in Rome to cast aside the constitution of the ancient church, which had envisioned a government by assemblies on the basis of a quasi-democratic representation. The Jesuit cabal intended to proclaim an infallible pope, whose voice was to replace the voice of the hierarchy as the last word in Christian teaching. The storm of opposition within the church which met this challenge of the Jesuits fully justified their apprehensions. A most distinguished group of Catholics, whose orthodoxy and loyalty no one dared to question, were ready to give battle to such a monstrous perversion of historic truth. At the head of the opposition was a member of the College of Cardinals. He was ardently supported and sustained by eminent Roman Catholic prelates from every part of the world, including members of the American episcopate. This body of men, rallying in defense of what they knew to be sound Catholic tradition, was aided by leading scholars, theologians and historians of the church.

Control of Church Press

However, when these men sought to send out their warnings against the forgeries and inventions of the Jesuits in Rome they found that the columns of the Catholic press had been clogged and barred by Jesuit intrigue which had been at work behind the scenes years before the Vatican Council was summoned. Many of the historic protests against the promulgation of the dogma of papal infallibility had to be published in secular news-

papers. To the learned divines and historians, who offered the most conclusive historic evidence against the new dogma, the Jesuits, with cynical disdain, offered the advice to "sacrifice their intellect." The victory of the Jesuits of Rome at the Vatican Council of 1870 was complete. The Vatican Council figures in history as the last council—the council to end all councils. The reactions of the non-Catholic world to the Vatican Council were expressed in Gladstone's imperishable work on the modern state and papal infallibility.

Opponents of Democracy

The Jesuits look upon their triumph at the Vatican Council as an act of revenge or at least of successful retaliation against the secular governments which just about a century before that council met had obtained a decree of outlawry against the Company of Jesus from Pope Clement XIV. Since the day of Clement's fatal rescript, couched in the language of a judge pronouncing a verdict, the Jesuits have hated secular government in every form, shape and manner. To them the constitution of a democracy is as detestable as were the edicts of the Bourbons. In 1870 the Jesuits were convinced that in the dogma of papal infallibility they had found an effective solvent of secular power whenever such power might stand in the way of their interests and their ambitions. It is too early to say whether their guess was good or bad, but one fact is sure: No pope has ever tried to put his powers of infallibility to the test.

In any event, ever since the Council of the Vatican the Jesuits have been at the helm of the *navicella,* the little bark of St. Peter. They are charting the course of the Holy See in all matters of first importance within and without the church. On all questions of foreign policy every one of the five previous popes who sat in Peter's chair since the Vatican Council adjourned forever, was advised by the Jesuits on all questions of foreign policy. No change has come with the present pope. The Jesuits are still in the saddle. The chief adviser of Pope Pius XII on matters of foreign policy is the *prepositus generalis,* the head of the Jesuit general staff, on whom the pope leans more heavily than upon the secretary of state.

Chief Advisers of the Papacy

Those century-long subjects and closest neighbors of the Vatican, the Romans, shrewdest of observers, point to the Jesuit headquarters as the seat and center of a force almost equal to that of the pope, and more permanent. Generally incredulous of the lurid, melodramatic fiction which has been built around the Jesuit order by writers like Eugène Sué, the Romans nevertheless firmly believe in the "black pope" and his paramount influence in the Apostolic Palace. The "black pope" is supposed to be the head of the Company of Jesus. In the phrase commonly heard within the order he is *Christus quasi praesens.*

It is the prevalent opinion of the Roman people of all classes that the Jesuits were responsible for heavy loans made by papal bankers in Milan and London to help Mussolini's venture in Spain. This view is echoed in all the chancelleries accredited to the Holy See. After the Ethiopian campaign Italy was practically bankrupt. The people of the whole kingdom are in great distress. Sewing machines have been taken away from women too poor to pay the few lire of taxes. The list of taxable foreigners resident in Italy has been combed over and over again and new imposts have been devised and collected. Italy's tourist traffic is, of course, gone, leaving no trace. It had always been one of the principal sources of revenue. Such a state cannot afford the luxury of war without outside financial help. This the Jesuits provided. The Jesuits aided Franco with more than one loan. The present policy of the Holy See of seeking to harmonize its interests with those of the totalitarian belligerents—at any rate for the immediate future—originated in the Borgo San Spirito.

Headquarters in Rome

The Grand International Headquarters of the Company of Jesus is situated in the Borgo San Spirito and is part of the Borgo Vecchio, a small area between the Tiber and the Vatican hill. The physical aspect of this area has changed but little in the course of the centuries. In pre-Reformation days this section, as well as the adjoining Borgo Nuovo, was much favored by pilgrims and other visitors from northern countries, especially from England. It was to a large extent a Nordic colony. Many traces attesting this fact may still be found in neighborhood churches and in some *hospices.* Cardinal Wolsey, when sojourning in Rome, lived in a palace on the fringe of the Borgo Vecchio. The place is still pointed out to British and American tourists.

While the Jesuit astronomers at Castel Gandolfo are searching the heavenly firmament, the Jesuit general staff in the Borgo San Spirito is viewing the passing scene on earth. The general staff consists of the commander-in-chief, or the *prepositus,* and his assistants, representing all the big and little nations of the world. Their survey of religious and political conditions includes every part of the inhabited globe. It has no parallel. Reports on daily events, expert appraisals of all trends and currents, accounts of all important developments in man's little cosmos are but a few of the items in the priceless treasure of information which the Jesuit order humbly and constantly lays at the foot of the papal throne as evidence of its historic special devotion to the Holy See. There is no warrant or provision for such a service in the charter of any other religious order nor would any other religious order possess the means for such an extraordinary achievement.

A Diplomatic Information Service

No records on the subject are available, but it has long been and still is the policy of the Vatican to exchange its precious stores of information with Catholic and sometimes with non-Catholic governments on a basis of *quid pro quo.* Confirmation of such trading might, if diligently sought, be obtained among the members of diplomatic corps accredited to the Holy See. It must be added, however, that of late, with the world in tragic turmoil, it would be something of a problem to establish the right sort of contact.

In the general staff of the Company of Jesus the United States is represented by a "special assistant" to the head of the order. Other countries represented by special assistants at the grand headquarters are Italy, Germany, France, Spain, England and the "Slavic peoples." The lesser states in Europe and our sister republics in South America as well as the leading countries in the Far East form subdivisions under the jurisdiction of the various chief assistants.

The Jesuit Vow

Many of the most influential positions in the Roman Curia are held by professed members of the Jesuit order. They make their special reports to the *prepositus,* who uses them as he sees fit. It has taken the Jesuits more than a century to prepare the blueprints and dig the channels which bring all this intimate knowledge of affairs to the doors of the palace in the Borgo San Spirito. A study of the manner in which the Jesuit houses are distributed in the various parts of the world shows the arrangement to be a strategic masterpiece.

The special vow implying that he will dare all and sacrifice all for the greater glory of the papacy has made every Jesuit an eager volunteer for hazardous missions and posts of danger. In the past it made him a potential martyr, facing enraged mobs or executioners in the Far East and in the heretical countries of Europe. While in our own era such heroism is no longer displayed or expected, it happens quite frequently that popes call in modest and little known Jesuits to tackle problems which resist and defy any approach by way of routine. "Backstairs diplomacy" need not always be a term of reproach.

One such episode—quite recent—is still fresh in the memory of the Romans, who smile a little when they recall some of the details. The story has never been printed before. The fascist press was shown the usual red light and the foreign correspondents were afraid of stirring up a hornet's nest to their own damage.

Mussolini's Wedding

The Vatican and the duce were discreetly discussing the details of the visit the latter was to pay to the pope after the signing of the Lateran treaty. In principle it had been agreed by both parties that Mussolini was to be received in private audience soon after the king and queen had paid their personal homage to the pope in token of the complete reconciliation between church and state. Mussolini, it seems, had insisted on a modification of the ceremonies at the audience. The pope not only declined to alter the ceremonies in any particular, but countered with the wholly unexpected question of whether the duce could pass muster as a Catholic in good standing. As a rule this fact is assumed, the proper authorities having assured themselves in this respect. The issue raised by the pope would put Mussolini on the defensive. Everybody in Rome knew that the duce did not come up to the beau ideal of the practicing Catholic. But who was to tell him so officially and with the compliments of the pope? It seemed much safer to approach him with a hand grenade than with such a message.

The late Cardinal Pietro Gasparri, predecessor of the present pope in the papal department of state, could not conceal his alarm. He finally bethought himself of the rector of St. Francis Xavier's College, a simple Jesuit priest named Pietro Tacchi-Venturi. The padre was known as a man of the soft word and the friendly gesture. A laureate in psychology, pensive, patient and persuasive, the padre was the one who had built the first fragile bridge between the Piazza Venezia and the Vatican. While the impressive figure of Gasparri had filled the foreground, the capable Tacchi-Venturi had been working like a beaver behind the scenes in all the negotiations that led to the Lateran treaty. Time and again he had appeased the wrath of the duce. In the inner circles he had become known as the "tamer of the fierce Romangnuolo," the "man from the Romagna."

When Il Duce Surrendered

It was Tacchi-Venturi who was now implored to convey the papal suggestion to Mussolini. Witnesses of the encounter at a safe distance reported that there were several detonations when the duce finally understood what the pope wanted. He swore, sneered and scolded in turn, vowing he would never do any of the things that the pope had demanded. No confession, no communion and no marriage in the church. In the end the padre found a formula which prevented what seemed like an inevitable head-on collision. It is known to a few people in Rome that the duce had an interview with the priest of the parish in which he lived. The Villa Torlonia belongs in the parish of St. Joseph. It is known to the whole world that the Archbishop of Bologna, Cardinal Nasalli-Rocca, performed a marriage ceremony between Benito Mussolini and Rachele Guidi, both of whom had been born in the jurisdiction of the archbishopric. Shortly thereafter the bridegroom, now a fully reconstructed member of the church, was received in audience by Pope Pius XI. And no ceremony was left out.

This is the third of a series of articles on "The Church of Rome at Home." The next, dealing with the present status of the Inquisition, will appear next week.

'Abandon Hope, All Ye Who Enter Here'

"AFTER this war," you say, "we shall rebuild
The temple, this time as it ought to be:
In pure proportion, solid masonry,
By every human dream and effort willed."

After this war! You do not understand
How imperceptibly the light grows gray,
How quarried marble turns to crumbling clay,
And the blunt tool bends in the builder's hand.

How can blind eyes discover the true line?
Or the weak arm deal the sure hammer blow?
Or the heart, hardened by long hatred, glow
With Love's clear fire to weld the Great Design?

EDITH LOVEJOY PIERCE.

The Death of Our Humanity

By Oswald Garrison Villard

I CANNOT REFRAIN from quoting here from a letter which appeared in the *Wall Street Journal* of November 1, because it illuminates the point I wish to make in this article. Here it is:

> The greatest sacrifice in war is not the giving up of one's life. Sooner or later all mortals have to do that. It is [made by] those consigned to the purgatory of "No Man's Land," those who pay in soul-wracking instalments the supreme sacrifices of war—the legions of maimed and disabled men, many of whom can neither be claimed by the dead nor the living. The writer—who does not pose as any war hero—happens to be one of those retrieved from the "No Man's Land" of the last war. He spent seven years in hospitals; two years without getting out of bed. Seven long years in which he saw hundreds of fine young Americans wasting away from diseases and wounds incurred in the World War, who finally were carted off to the graveyard. They in truth paid the full measure of supreme sacrifice!
>
> The World War was fought, we were told, to make the world safe for democracy. We are now well along the road to losing our democracy.
>
> The present war, we are now told, is to make the world safe for religion, apparently including communism—*mirabile dictu!*
>
> The World War failed to end war just as this or any other world war will fail to end war. War generates war and no lasting world peace will ever come from the battlefield. The present war, if it engulfs America, will complete the process of destruction of democracy and instead of preserving religion will likely end it, too.
>
> The President, his cabinet members and other high executives of the government and its legislators on Armistice Day should take a tour of the hospitals still housing the wrecks of the last war. Then they should multiply these hospitals by the hundreds and these war victims by the thousands and figure what they will help to reap when they sow the seeds for the new crop of maimed and disabled. When they come to gaze upon the wrecks that come out of the new war, then let them be ready to say: "I helped to do this to my fellow countrymen!"
>
> "VETERAN OF THE WAR TO END WARS."

Breakdown of Imagination

Not a day goes by but that I am shocked and horrified by the inability of people with whom I come into contact to visualize just what war means, to understand to what it is they are condemning hundreds of thousands, perhaps millions, of boys when they insist that we shall go to war to destroy Hitler and Hitlerism. We seem to have lost completely the ability to feel for others. Our hearts are shell-shocked. Our minds no longer react to the simplest humanitarian feelings and instincts. I suppose it is because we have so long supped on horrors. Sometimes I have said that perhaps it is just as well, because if we could visualize and realize and personalize the suffering which exists in the world today we should probably all go insane—that is violently insane, since few of us are any longer normal.

Nonetheless I bitterly resent the attitude of those older people who, from Mr. Roosevelt down, are ready to condemn a considerable part of their fellow Americans to the horrors of the battlefields and of the veterans' hospitals with their wrecked lives. I echo the sentiment of the writer of this letter that he wishes the President and his cabinet could be taken through those veterans' hospitals. Two years ago my friend Oscar Ameringer, that dauntless fighter for peace and progress, told me almost with tears in his eyes of his having just visited a couple of these hospitals. Said he: "The sights that I have seen there of human wrecks are beyond description. Nothing that was accomplished by the war, or that could be accomplished by any war, would make up for the misery of a single one of those men who have not only been robbed of their lives, but condemned to the torture of the most horrible of existences."

The Other Fellow Dies

Yet every day I meet men and women, particularly women, who want us to go to war, who want no such letter published as the one at the head of this article. Safe in their homes, usually without sons or relatives to suffer, they are insistent that Americans shall go out and die to save England and to stop Hitler. They denounce the flabbiness of the young men and young women in our universities who are so overwhelmingly opposed to war. These misguided youths, they hold, are cowards and shirkers. What has become of their virility, their manhood, their patriotic readiness to give their lives to their country, even as their ancestors died in our previous wars? When I try to bring home to them what war means, when I ask them how they can possibly consent to the subjection of human beings to such torture, they say that that is pacifist, "Miss Nancy" stuff, that Americans ought to be glad to give their lives and go to veterans' hospitals as wrecks for the sake of their country. They wax eloquent about their preferring to die rather than live as slaves on their knees before Hitler. But usually it is the other fellow whom they wish to have make the supreme sacrifice. They are, I repeat, unable to visualize to what they are condemning others or their hearts are dead and cold within them.

Only the other day I met a man who was a captain of artillery in France during the First World War. He is just as bitter against our going into this war as is the writer of the letter quoted above. He told me that on the ship returning from France he saw "150 caged men"—shell-shocked victors of the Argonne and the advance to the Rhine. It was his duty to go by their quarters every day. The horror of it has remained with him until this hour. They were animals, he said, trying to climb up the sides of the ship, rolling around on the floor, without a vestige of humanity left. Yet he told me that when he now protests against America's committing this crime again against its own citizens he is ostracized in his club. He is rich, a successful business man. His record for courage and devotion to his country can be questioned by nobody. But he is ostracized because he dares to voice today sentiments with which everybody was agreeing when the troops came back from France in 1919-20. What must be in the mind of such a man when he compares the President's Armistice Day speech this year with those words of another Amer-

ican President, spoken in that pier-shed at Hoboken as he faced those rows and rows of flag-covered coffins, with the tears coursing down his cheeks, "It must not be again! It must not be again!"

The Noblest of Crusades?

On the other hand, here is a young Yale professor, a highly intelligent, able, sincere young man, who waves all this aside, partly because he has never seen war or its aftermath, and partly because he is obsessed with the idea that he is going to be a slave if Hitler is not defeated. He is convinced that Hitler will win if we do not throw into the scales every single thing we possess. He is ready for bankruptcy and/or a debt never before seen in this world, and he does not care how many lives it will take to march to Berlin. He cannot comprehend any world in which Hitler continues to rule, and he is therefore 100 per cent behind the President. He thinks that even if Hitler does not attack the United States, the minute he has conquered England and Russia—if he does—we can live in the world with him only by being just as militarized as he and spending more money and more of our riches on armaments than the Germans can possibly bring together for that purpose. Therefore, he says that this is the noblest of crusades to save the world for liberty, law and human decency.

This young professor has no question about the return of our liberties after the war. His is the familiar cliché that we have been through a lot of other wars, that even Lincoln was depriving us Americans of our liberties before the Civil War ended and yet we have maintained our democracy nonetheless. He is not moved by the retort that we have never been in a war like this total war before, which before we are in it brings the complete subordination of our industrial life to the government.

Difficult as it is for me to understand this point of view, what troubles me is the inability of this young man to realize the tragic cost of war in human suffering and wreckage. Is it just the size of the canvas upon which this horrible world struggle is being painted that is responsible, or has education failed again? Have the movies that have familiarized us with destruction all over the globe drained the last drop out of our reservoirs of human sympathy?

Psychologists Needed

I suppose that these are the real explanations. I admit that even in domestic horrors we have never been able to visualize the suffering of the individual and his family. True, we are all shocked when a submarine goes down in peacetime and we know that sixty or seventy men are entombed without hope of escape. But when it comes to doing something to stop the loss of more than 35,000 lives and injury of hundreds of thousands on our roads in the course of a year, there again the magnitude of the figures seems to stop us from turning our whole attention to preventing this loss of life. Yet this occurs every year with an ever increasing toll of victims. Here is certainly a field for the psychologist, and for all who are concerned with mass emotion. Perhaps they will be stimulated by the fact that the American people have refused to be stirred by the loss of life on the Reuben James. They can go mad, as Brooklyn did recently, over a victorious ball club, but they no longer react to great loss of human life, they are no longer stirred by mass violations of the law, "Thou shalt not kill."

It is this situation, I suppose, which is partly responsible for America's failure to understand what is happening in the world today. I find everybody praising the magnificent stand of the Russians, but no one trying to visualize just what Russia looks like where the armies have swept over it, the scorched earth foul with the wreckage of obscene corpses, with the ruined paraphernalia of modern mechanized war. I well remember what the earth looked like at Verdun when I was there soon after the Armistice. It was something foul, revolting, green, yellow, evil. On the Ypres front they were pulling cannon and skeletons out of mire twenty feet down, and that mire was unlike anything I have seen in years of travel. It reflected the baseness and vileness of what human beings had done to it.

Hitler's Guilt—and Ours

Today I read the most touching letters from Greece of the sufferings there. No word gets out of Yugoslavia; we do not have to believe that 350,000 have been butchered there under nazi rule to know how unbearable conditions are. From every European country the dread news comes. Yet we are to go in and add to all of this sort of thing. We are to prolong it, we are to increase the sum total of human sufferings which today men's minds can no longer measure. It is all not our fault but Hitler's. His is the blood guilt. All of this is due to the fact that people have sunk to Hitler's level and think there is no other way except to put brute force against brute force. The average American is resigning himself to our becoming a purely militaristic state whether Hitler wins or loses the war. In one case we have got to arm to meet him if he attacks, in the other to hold the Germans down forever.

The worst of this is that it leads our statesmen to believe that they fulfill their duty to their country and to humanity if they just see to it that we have armaments enough to satisfy the generals. It relieves them of any sense that they must find a way out of this human wilderness, that they must set themselves to working out a peaceful world with justice to all. It deprives them of a compelling urge to build a new state of society to lead in the direction of international law and government. It enables them to repeat the banal idiocy that there is now no time to think about anything else except destroying Hitler. Their problem seems to them to be only to wipe out that horrible man and then all will be well with the world. They too have lost the power either to feel or to see.

On a Certain Pessimistic Poet

PROPHET of gloom, he weeps that suns must darken,
God is a myth, and fraud's the name for love;
Yet sings so sweetly that one seems to hearken
The angels chanting in a choir above.

STANTON A. COBLENTZ.

BOOKS

Introverts and Extraverts

YOUR PERSONALITY—INTROVERT OR EXTRAVERT? *By Virginia Case. The Macmillan Company, $2.50.*

SETTING out fully committed to Carl G. Jung's theory that human beings can be definitely divided into introverts and extraverts, Miss Case seeks to clear up what she terms "the confusion of egocentrism with introversion and the confusion of unselfishness or altruism with extraversion," which she finds common among psychologists, especially those in the United States. Laboriously and with much detail, she tries to differentiate between these two types. But ever and anon she confesses that the introvert under certain circumstances will behave like an extravert, and that the extravert does at times give every appearance of being an introvert. Finally on page 239 she concludes: "Fundamentally, extraversion and introversion are positive psychological processes and the ability to practice one does not diminish the ability to practice the other." In other words, one is an introvert only while he is introverting, an extravert when he extraverts.

Had Miss Case been willing to start at that point, which is a decided advance over Jung's early explanation of the version types, she might have made a more noteworthy contribution to the literature of the new depth psychology. At any rate she would have avoided the necessity of employing the less meaningful terms "rapport" and "incorporation" for the psychological processes which are already known as introversion and extraversion. She would also have escaped the determinism which compels her to insist in an otherwise excellent treatment of ambiversion "that a person must live his type, that he must be either an extravert or an introvert before he can become an ambivert," and that it is "impossible to skip stages in the process of individual evolution of which being a type is one."

It is precisely here that Dr. Henry C. Link, whom Miss Case condemns for perverting the Jungian terminology, has been able to give a practical significance to the psychological terms and to apply his knowledge of the processes they represent to the curing of mental illness. It is Miss Case, and not Dr. Link, who makes for confusion by declining to go beyond the original meaning of Dr. Jung's terms to a meaning which applied psychology has found serviceable. Here ambiversion becomes not a blending of types but an integration of processes which anyone may attain.

Despite the failure to prove the existence of real psychological types, the author has succeeded in throwing some additional light on the nature of personality. In declaring that a trait of character does not exist apart from the total situation which evokes it, that the individual self is an excerpt from a psychological network or continuum, that mental abnormality may be a retreat from either subjective or objective reality, and that marriage is a psychological synergism, she has indeed shown penetrating insight. Nor are these the only statements worthy of further consideration. The treatment of "rapport" and "incorporation," even though we consider the words themselves unnecessary, is very suggestive. Certainly Miss Case, who claims herself to be an extravert, does full justice to introversion. Perhaps in doing so she has prevented the overemphasis on extraversion which practicing psychologists are in danger of making.

Miss Case insists, and rightly, that one must conquer one's distrust of the external world but must not recoil from one's own inner life. Jesus made the point even clearer when he said, "Thou shalt love thy neighbor as thyself." Jesus and the psychologists are agreed that life must face both inward and outward.

TALMAGE C. JOHNSON.

Books in Brief

COLORADO GOLD RUSH, CONTEMPORARY LETTERS AND REPORTS, 1858-1859. *Edited by LeRoy R. Hafen. Arthur H. Clark Company, Glendale, Calif., $6.00.*

In this well edited selection of private letters and newspaper stories dealing with the great Colorado gold rush, today's reader not only learns the essential facts about that historic event but catches the full flavor of the hopes and fears, the enthusiasms and hesitations, the excitements and disappointments that stirred the hearts of the men who went on the adventure, and also the reactions of the rest of the country. Towns and newspapers were born in the mining country. Some lived; more died; but Colorado lived. Such material exhibits, as conscious and studied literature never can, what it was like to live in America in the days of its brawny and exuberant youth. The beautifully printed volumes of Clark's "Southwest Historical Series," to which this belongs, are notable contributions to the available source materials of American history.

LANDS OF NEW WORLD NEIGHBORS. *By Hans Christian Adamson. Whittlesey House, $3.50.*

The current surge of interest in Latin America has produced a succession of books designed to aid the Americas in getting acquainted with each other. This one covers even more than Latin America, for the United States and Canada also fall within its scope. Devoting a chapter to each country or area from Patagonia to Alaska, it tells the story of discovery and colonization. Most of these historical surveys end about one hundred years ago. The reader who wants information about present problems and conditions must seek it elsewhere. But for the historical foundation upon which present conditions rest, this is excellent. There is no attempt at imaginative or stylistic embellishment. The narratives are clear, and rather heavy with factual detail. If one tires of reading, such a book is always valuable for reference.

THE PAGEANT OF SOUTH AMERICAN HISTORY. *By Anne Merriman Peck. Longmans, Green & Company, $3.00.*

More briefly, more picturesquely, with more sweeping generalization and less historical detail, covering a more limited area (South America only) through a longer range of time (down to the present), Miss Peck presents a vivid pageant of the development of the southern continent under five periods: the native peoples in pre-Spanish days; the conquest; colonial empires; the winning of independence; and South America today. Miss Peck is an experienced traveler and a skilled writer about peoples and places. This is popular history and description, but it is readable and generally accurate. There are many excellent illustrations and maps.

WAR AND THE GERMAN MIND, THE TESTIMONY OF MEN OF FICTION WHO FOUGHT AT THE FRONT. *By William K. Pfeiler. Columbia University Press, $3.25.*

This is a very important contribution to the understanding

of the German mind as conditioned by the First World War. The author spends no time in trying to discover or describe any characteristically German type of mind. The mind of Germany, as of any other nation, has been given a slant by the nation's experience. Remarque's *All Quiet on the Western Front* does not represent the typical reaction. The works of many other writers are studied. The conclusion is that the nation was prepared for national socialism long before Hitler came to leadership—with a sense of injury, a determination that the Reich must be vindicated and restored to power, and a feeling that for this purpose the individual liberties of a democratic order must be subordinated to rigid control in the interest of the nation. The German people did not want liberty but a master to lead them to glory, and Hitler marshaled them the way that they were going.

Books Received

Vagabond Path. By James Gray. Macmillan, $2.50 (To be reviewed.)

The Man on My Back, An Autobiography. By Eric Linklater. Macmillan, $3.00. A Scot from the Orkney Islands, Linklater was just barely old enough to fight in the First World War. After that he studied medicine and literature, became a poet and novelist, wandered about the world—India, Persia, Baghdad, America and elsewhere—on journalistic and other vague excuses, and was for a time assistant to a professor of English at Aberdeen. His tale is colorful and well told, with a wit that makes little adventures fascinating and big ones not too serious.

Contemporary Religious Thought, An Anthology. Compiled by Thomas S. Kepler. Abingdon-Cokesbury, $3.50. (To be reviewed)

Language in Action. By S. I. Hayakawa. Harcourt, $2.00. (To be reviewed.)

Collier's Collects Its Wits. Edited by Gurney Williams. Harcourt, $2.00. "A collection of 339 cartoons by 103 contemporary artists, with self-caricatures of, and biographical material about, 66 of them." Practically no politics or world affairs. These clever quips and masterly drawings illustrate the truth that life goes on in its usual whimsical ways even when the world is in convulsion—and they help it to go on.

Norway Neutral and Invaded. By Halvdan Koht. Macmillan, $2.50. Norway's former minister of foreign affairs writes the full and authentic record of his country's effort to remain neutral, the German invasion, the ruthlessness of the nazi occupation, and the "war of liberation" directed by the exiled Norwegian government in London. Appendices give the text of important documents.

Historic Silver of the Colonies and Its Makers. By Francis Hill Bigelow. Macmillan, $1.69. A new and cheap (but handsome) edition of a standard work on colonial silver—candlesticks and teapots, chalices and much more.

In the Shadow of the Cross. By Frederick K. Stamm. Macmillan, $1.50. Not sermons, but a homiletical discussion of aspects of the significance of the cross, especially for our troubled times.

Windows on Life. By Carl Heath Kopf. Macmillan, $2.00. Radio talks reduced to print but keeping the sparkle that made them popular on the air.

The Keeper of the King's Inn. By Robert Harris Gearhart, Jr. United Lutheran Pub. House, Philadelphia, 75 cents. A Christmas story.

Baptists: Their Message and Mission. By Hillyer H. Straton. Judson Press, $1.25.

Doctor Wood, Modern Wizard of the Laboratory. By William Seabrook. Harcourt, $3.75. Robert W. Wood, now in his seventies, retired from his professorship of physics at Johns Hopkins not to the honorable but quiescent status of "emeritus" but to that of a research professor. His discoveries have been spectacular, and he has always enjoyed making spectacular use of them. But his superabundant energy of mind and body has led him into so many collateral fields of activity that his biographer has an almost bewildering quantity and variety of exciting material. Seabrook, habituated to writing about wild men, seems to feel that his present subject belongs in the series.

Wild Geese and How to Chase Them, An Informal Discussion of Living as an Art. By Charles Allen Smart. Random House, $2.00. Gay, at times almost flippant, in tone, this unconventional discussion of "life in terms of the fun that can be made out of it" is a very thoughtful and thought-provoking analysis of the satisfactions of life and the most likely ways of their attainment. "Analysis" sounds too formal. The book is conversational, not academic, but (or therefore) there is much sound sense in it.

Hell's Ramparts Fell, The Biography of John Murray. By Clarence R. Skinner and Alfred S. Cole. Universalist Publishing House, $2.00. This is the John Murray the two hundredth anniversary of whose birth was recently celebrated by the Universalists.

God's Back Pasture. By Arthur Wentworth Hewitt. Willett, Clark & Co., $1.50. (To be reviewed.)

The Family Lives Its Religion. By Regina Westcott Wieman. Harpers, $2.00. (To be reviewed.)

Inside Latin America. By John Gunther. Harpers, $3.50. (To be reviewed.)

The Church and the New Order. By William Paton. Student Christian Movement Press, London, 6/—. The author confesses that he is only an amateur in international politics and less than that in economics. He really knows more about these subjects than he admits, and he knows a great deal about the relation of Christianity to the world and its needs. This study of what the church should contribute to the new order includes not only Dr. Paton's own thoughts (which are akin to those expressed in the Malvern manifesto) but also the texts of some other Christian pronouncements.

Windswept. By Mary Ellen Chase. Macmillan, $2.75. (To be reviewed.)

Real Peace, Security and Recovery. By Robert F. Page. Author, 11419 Rochester Ave., West Los Angeles. A pamphlet outlining the author's "program for establishing an adequate economic foundation for lasting peace."

Ontology and Such as Isos. By Melcherd H. Kutch. Christopher, $1.50. A miscellany of data and opinions about human life.

I'm Lovin' a Laddie. By Justin L. Patterson. Christopher, $1.50. Homely verse of the kind anyone can write who will take the trouble.

Article XIX of the Covenant of the League of Nations. By Pitman B. Potter. Geneva Research Center, Geneva, 40 cents. A study in the problem of international government.

Saint Thomas and Analogy. By Gerald B. Phelan. Marquette University Press, Milwaukee, $1.50. The Aquinas lecture for 1941 under the auspices of the Aristotelian Society of Marquette University. The author is president of the Pontifical Institute of Medieval Studies, University of Toronto.

The Art of Pastoral Counseling. By Karl J. Ernst. Zondervan, 35 cents. More exegetical than empirical. This study is based on the text of the epistle to Philemon.

The Incense-Bearers of Han. By James R. Graham. Zondervan, $1.00. "Stories of twice-born Chinese," by a Chinese-born missionary of much experience.

The Heart of the New Testament. By John B. Champion. Zondervan, $1.50. A discussion of various aspects of redemption, with emphasis upon "the blood."

Not Now but Afterward. By James McGinlay. Zondervan, $1.00. A volume of sermons.

John G. Paton, 1824-1907. By J. Theodore Mueller. Zondervan, $1.00. A brief biography of the great missionary to the New Hebrides.

The Problems of Youth. By W. B. Riley. Zondervan, $1.00. Characteristic messages from the widely known minister of the First Baptist Church at Minneapolis.

Great Missionaries to Africa. By J. Theodore Mueller. Zondervan, $1.00. The dark continent from Moffatt and Livingstone to Dan Crawford.

Learn of Me in Genesis. By Jessie Harper Gay. Zondervan,

$1.00. This is the kind of book about Genesis that could have been written if biblical scholarship had added nothing to our knowledge of Genesis during the past century. Everything in it is a "type" of Christ and his work.

God Bless America, and Other Sermons. By William Herschel Ford. Zondervan, $1.00.

On Guard. By Joseph R. Sizoo. Macmillan, $1.00. A little book (pocket size) of 365 readings, one for every day in a year, designed especially for men in the service. Not "devotional" readings, in the ordinary sense, but vigorously religious, direct, practical, and not odiously preachy. Chaplains should find it very useful in army camps.

Living Up to Life. By Joseph Fort Newton. Harpers, $2.25. Dr. Newton's syndicated newspaper column has been widely read and as widely helpful. Here is another collection of a year's supply, 365, of these interesting and stimulating chats.

Dreams Come True, A History of Culver-Stockton College. By George L. Peters. Culver-Stockton College, Canton, Mo. This college was founded by Disciples of Christ in 1853 as "Christian University." Its location, overlooking the Mississippi, gave it a constituency in the adjacent portions of three states. The story of its early years is a typical record of heroic effort by men with a profound regard for education but inadequate resources for building an institution. Nevertheless, it lived and served. In more recent years, a sounder financial and academic basis has enabled it to meet advancing requirements. Dr. Peters has long been actively associated with the college.

God Is My Führer. By Martin Niemöller. Alliance Book Corp., $2.75. The last twenty-eight sermons of Pastor Niemöller. Thomas Mann contributes an introduction.

Doran's Ministers Manual. Compiled and edited by G. B. F. Hallock and M. K. W. Heicher. Harpers, $2.00. This volume for 1942 is the seventeenth annual edition of the widely known "study and pulpit guide." It contains, as usual, sermon outlines for morning and evening, forms of worship, illustrative material, and comments on Sunday school, prayer meeting and Christian Endeavor topics.

What Mean These Stones? The Significance of Archeology for Biblical Studies. By Millar Burrows. American Schools of Oriental Research, New Haven, $2.50. (To be reviewed.)

CORRESPONDENCE

Missions and the World Council

EDITOR THE CHRISTIAN CENTURY:

SIR: The author of the excellent editorial in your issue of October 22, "The Christian International," rightly points to the magnificent work which is being accomplished by the foreign missionary enterprise in this period of world strain. Every word that is said on that head can be underscored, but I should like to raise the question as to what justification there is for ignoring completely the work that is being carried on by the provisional committee of the World Council of Churches.

Had the writer taken the trouble to inform himself before making such statements, he would have discovered that the office in Geneva provides at the present time the only reliable link for information continuously made available to the churches of the world through the International Christian Press and Information Service; that it is responsible through its connection with the Ecumenical Chaplaincy Commission for securing chaplains and chaplaincy service for the four or more millions of men already behind barbed wire in Europe; that it is providing personal contacts between the leaders in the churches on both sides of the present world struggle; that it is cooperating with the church agencies for relief both to stricken churches and to refugees.

It would be interesting to know what your editorial writer has in mind when he says that the World Council must be "reconceived and reconstituted." Does he want something wider than a fellowship of the churches which accept the historic Christian faith; does he expect it to be so constituted that it can dictate to any what should be their faith or practice? Such reckless and irresponsible statements can do nothing but harm at a time of great strain in the life of the churches. It is hard to understand why this should find a place in the pages of The Christian Century.

May I add that while it may be true that Dr. Schlumpk is one of the few German writers whose words have recently been published outside of Germany, it is distinctly not true that all other bonds with Germany have been broken, any more than it is true, as stated in the last paragraph, that the only place where the ecumenical spirit of the churches finds expression is in the missionary enterprise technically conceived.

World Council of Churches, HENRY SMITH LEIPER.
New York, N. Y.

[Dr. Leiper is unduly sensitive on behalf of the World Council of Churches, whose American secretary he is. If he had completed the quotation from our editorial, he would have found his question answered. "It [the World Council] must be so reconceived and reconstituted *as to guard against any appearance of being an appendage of a possible Anglo-American world imperialism.*" The editorial made no suggestion of "something wider than . . . the historic Christian faith," and as for dictating in matters of faith and practice, the implication was the precise opposite. The editorial was designed to revive the fainting hearts of Christian people concerning the missionary enterprise. A secretary of the World Council need have no fear that the greatening of the ecumenical enterprise of Christian missions will derogate from the ecumenical project of Christian unity. These two are one!—THE EDITORS.]

Mount to the Heights!

EDITOR THE CHRISTIAN CENTURY:

SIR: One wearies with your prejudices so evident in your editorials. Do cease attacking us because of our so-called imperialism or refusing to be allied with us because we have only recently set our house in order. Be not blind to the changes that are taking place. This war is not for England. We are waging it because we see the menace of Antichrist. The Lord has put the sword in our hand and who are we to refuse to use it? We disarmed to the danger point for the sake of peace and good will and hated war. We also see, many of us, that national sovereignty is the cause of strife and human ill. We are for a world federation. We would like you to get the big idea also.

Why are you so afraid of sending your sons into this conflict? As far as we can see they are not fit for a greater task, generally speaking, than handling airplanes, tanks and bombs. Your greatest pilot made a sorry exhibition of himself in his estimate of Russian aircraft and, more recently, in his sally into politics. Once you enter this conflict with evil forces, you will be surprised at the heights to which your youths will rise. It will do for you what it is doing for us. And surely you folk are desperately in need of a challenging enterprise.

Calgary, Alta. D. MCKEEN REID.

Shabby Strategy?

EDITOR THE CHRISTIAN CENTURY:

SIR: Greatly as I do appreciate much that comes from the pen of Dr. Charles Huestis of Edmonton, I must take issue with his comment on the war savings campaign of the United Church of Canada in your paper of November 5. Not with his judgment as to the merits of the appeal in itself: "A loan to your country and a gift to your church." Nobody will give the highest Christian loyalty to a church that subordinates its appeal to national claims, however worthy they may be in their turn. But it passes

understanding how a minister of a church can content himself with mere condemnation of his church's policy or find satisfaction in a failure of the church to achieve what it sets out to do.

A few weeks ago the premier of the province of Ontario visited New York city to be invested as a member of the Saints and Sinners Club. He took time out from his clowning activities to attack the policies of Canada's prime minister, using the facilities of American radio for that purpose. That was a shabby piece of strategy, many of us felt at the time. It is no better tactics for a Canadian to attack his Canadian church through the columns of an American paper.

Trinity Church, Gravenhurst, Ont. JAMES G. GORWILL.

Is It a Monstrosity?

EDITOR THE CHRISTIAN CENTURY:

SIR: To me, the application of the word "monstrosity" by Rollo May to the beloved little prayer, "Now I lay me down to sleep," in his review of Miss Trent's book, *Your Child and God,* seems like an idle and vicious act of vandalism. That little prayer, learned by millions of children at their mother's knee, has been a lifelong blessing to Christians everywhere. There is something which deeply touches the human soul in many hymns and prayers that do not suit the fastidious taste of our wise young iconoclasts. Long after all the wisdom of man has turned to folly, that little prayer will turn the hearts of children toward trust in God.

Presbyterian Church, Mineville, N. Y. HARRY F. SMITH.

Why Is the Japanese United Church Unrecognized?

EDITOR THE CHRISTIAN CENTURY:

SIR: On September 8 I wrote to Dr. William Axling in Tokyo, and one paragraph of my letter was as follows: "Since the early summer we have been almost entirely without news with regard to developments in the united church. The latest issue of The Christian Century seems to say indirectly that the recognition by the government of the united church has been held up on theological grounds in objections to the doctrines of the virgin birth, the resurrection and the last judgment. So far as I know neither the International Missionary Council, the Foreign Missions Conference, nor any mission board has information about this matter, which I consider very unfortunate. We are deeply interested in the united church and continually hope and pray for its future. Because of its place in the universal fellowship we hope to be informed about its progress and plans."

You will recall the report in The Christian Century to which I referred. I do not have a copy at hand at the moment. I have now received the following cablegram from Dr. Axling dated at Tokyo, October 27: "Report mentioned your letter September 8 regarding negotiations united church groundless. Authorities not touching creed. Inform Christian Century and friends."

I am passing this information on to you promptly, as I am sure you will want to give it appropriate space in your paper.

American Baptist Foreign Mission Society, New York, N. Y. J. W. DECKER, Foreign Secretary.

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century's editorial in the September 3 issue, "Church Union Desired by Japanese," was well conceived and carefully worded, with the possible exception of the statement: "Three traditional Christian dogmas . . . are not acceptable to the ministry of education." The latter half of even that sentence is true: "and the necessary 'recognition' of the new church by the government has been held up." There may indeed be truth in your first clause, though I do not know the authority for your assurance and I doubt if there is anyone either in Japan or in this country who knows just why the Japanese ministry of education has not granted recognition to the new church.

On the basis of statements by outstanding members of the Japanese commission on church union, made in the presence of Japanese Christians and foreign missionaries as early as January of this year and, to the writer's knowledge, as late as June, the ministry of education did raise questions about the ultimate acceptability to the government of the three doctrines mentioned: the virgin birth, the resurrection of the *body* (not "of the dead," since the Japanese have a traditional belief akin to that), and the final judgment.

This, however, cannot be taken as meaning that "three traditional Christian dogmas . . . are not acceptable to the ministry of education," and a causal sequence cannot be drawn between the government's questions and the fact that recognition has not yet been granted. That other governmental queries and reservations are more important than this would seem obvious from the fact that recognition was granted in May to the Roman Catholic Church in Japan, which makes far more over the three doctrines mentioned than the united Protestant church, which cut them out of the statement of "prime essentials" submitted to the government, though declaredly holding to the Apostles' Creed as its basic foundation of Christian faith.

It would seem therefore that Dr. Axling is probably within the orbit of truth in cabling that the "authorities [are] not touching [the] creed" of the new church, since what is submitted for government recognition is not "creed" but "prime essentials" so drafted as to conform to the peculiar polity of the Japanese imperial order, against which no seditious doctrine can be tolerated. Accordingly, those seeking reasons for governmental reluctance to recognize "The Church of Christ in Japan" had better look more deeply into the essential character of Protestant Christianity both in Japan and throughout the world, rather than to certain traditional doctrines which may at will be included in or left out of the "prime essentials" of a church's faith.

Columbus, Ohio. T. T. BRUMBAUGH.

Against the Hoover Plan

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on Mr. Hoover as well as W. H. Chamberlin's remarks on the Hoover plan seem to me so hopelessly unrealistic. I am sure that I speak for others as well as for myself when I say that Christians who have made a decision against the Hoover plan have been able to make it only with agony of mind and spirit. Nevertheless, the plan had to be opposed, not because of our lack of sympathy, but because the plan would not be able to accomplish its purpose.

It would be impossible to give chapter and verse without involving people whose lives are already in danger, but people escaping from the conquered countries of Europe report that the policy of the German government is that whenever food is received from America by families in the occupied countries, the amount of their ration of food is reduced drastically. For example, if the amount of the food package received equals in the German dietary system half the value of the ration card, the individual's ration card is cut two-thirds. Hence the individual is in a worse situation than if he had not received the food package, and the food ration saved is taken by the German government for its own uses.

At the same time, the person sending the food package, although he believes that he is feeding starving conquered people, is in reality injuring the starving conquered people and releasing food supplies for the feeding of the army of Hitler. Furthermore, it seems to me to show a colossal lack of realism for anyone to think that Adolf Hitler will modify one whit his plans for the conquest and subjugation of Europe to please Mr. Hoover even if Mr. Hoover's personality is as extraordinarily great as the editor of The Christian Century believes it to be.

Christ Church, Cambridge, Mass. GARDINER M. DAY.

[Does Mr. Day believe that the experimental plan for feeding Belgian women and children, proposed by Mr. Hoover, would be continued if it was found to leave recipients "in a worse situation" than before?—THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

Denver Pastors Rebuke Colonel

Denounce Threat to Place Churches of Non-Interventionists 'Out of Bounds' —Red Cross Gives Aid to Britain

(Correspondence from Colorado)

DENVER, Nov. 8.—For three days newspapers of Denver have given generous space to Col. Early E. W. Duncan, commanding officer of Lowry Field where 10,000 men are in training for the flying service. The first headline had it, "Lowry Forbids Soldiers to Hear 'Pacifist Pastors'!" He also placed the America First Committee headquarters "out-of-bounds." The response was prompt and positive. That committee said: "The America First Committee believes that the armed forces of the United States are not a proper subject of political persuasion by any group. The committee has made it a practice not to send literature to soldiers at Lowry Field. It has not solicited members at Lowry Field in the past and does not intend to do so in the future. If soldiers are to be prevented from going to America First headquarters and reading the literature there due to the 'political activities' of the committee, then they should likewise be prohibited from visiting the headquarters of all other political groups."

* * *

Ministers Denounce Colonel

Ministers of Denver felt this threat to place "out of bounds" churches whose preachers criticized the President's policy to be too potent with danger for them to remain silent. Accordingly they released the following: "It is a time-honored principle of American democracy that every American has a right to attend the church of his choice. On this matter there is no debate. When, therefore, this right of freedom to worship is challenged, one of the fundamentals of American democracy is attacked. The report in the public press that Col. Early E. W. Duncan, commanding officer at Lowry Field, contemplated issuing an order prohibiting soldiers at his post from worshiping at certain churches necessitates the reaffirmation of this, a fundamental freedom of every American. If, as a military policy, religious freedom is to be taken away from America, how can we pretend to give any kind of freedom to the rest of the world? For this freedom our fathers settled America. On this freedom we, their children, take our stand." The statement was signed by Paul Roberts, dean of St. John's Cathedral, Samuel W. Marble of Trinity Methodist, S. J. Mathieson of Central Christian, Clarence W. Kemper of First Baptist, Raymond E. Waser of First Plymouth, Conrad B. Rheiner of First Universalist, Guy E. Konkel of Grant Avenue Methodist, Fred Udlock of Clayton Presbyterian, H. R. Gebhardt of Pioneer Evangelical-Reformed, S. L. Maxwell, Washington Park Community, Otto H. Houser, superintendent of the Denver district of Methodists, Charles E. Schofield, president of Iliff School of Theology.

* * *

Colonel Duncan Denies

"I have issued no such order and I do not contemplate issuing any such order," said Col. Duncan. "I have had no difficulty with Denver churches. The men at Lowry Field are encouraged in every possible way to attend church services. I myself am, and always have been, a deeply religious man."

* * *

Taft Declares for a Pin-sticking Policy

When the campaign completion time was reached the community chest goal of $777,275 was approximately $20,000 short, but workers expect to complete that within the next week. Charles P. Taft recently visited Denver in encouragement of mobilization for human needs, declaring himself in support of the administration's foreign policy. "The people must have pins stuck into them to wake them from their lethargy and to a sense of imminent danger to our country and its way of life," he said. He further observed: "We Tafts may get together politically when the emergency is over. I know we are all for what is best for America, though we take different ways to bring it about."

* * *

The Red Cross Holds a Midwest Conference

On this important occasion H. J. Hughes, assistant to the chairman of the American Red Cross, Washington, D. C., and the Countess of Limerick, president of the London county branch of the British Red Cross, were the leading speakers. The countess recounted the great service of the American Red Cross during the bombings of London. One hundred London hospitals had been hit. Of the American supplies sent but 4 per cent had been lost en route. It was stated that the American Red Cross is spending $11,500,000 this year.

* * *

And So Forth

A two-day session of the regional conference of defense health and welfare services revealed that minority groups such as Negroes, Spanish-Americans and Indians are being denied defense jobs in the area.

President Robert L. Stearns of the University of Colorado called 15 representative citizens together for a half-day conference on preparation for post-war conditions.

The Denver council of churches and religious education was recently organized for closer correlation of all phases of church work. John L. Griffith is president.

The Colorado council of churches has just completed a series of convocations at Fort Morgan, Fort Collins, Longmont, La Junta, Pueblo and Denver under the leadership of Nelson Dreier. Justice John C. Young concludes two years as president of the council. This correspondent was elected president for the coming year.

CLARENCE W. KEMPER.

Fosdick Leads In Laity Poll

Laymen Analyze Minister's Authority—Co-ops and Churches Confer—C.O.'s Fate in Britain

(Correspondence from Philadelphia)

PHILADELPHIA, Nov. 8.—Lester C. Haworth, executive secretary of the Philadelphia Y.M.C.A., long a Presbyterian elder and now again a Quaker, disclosed to the conference of the federation of churches some of the results of the recent questionnaire on what the pew says to the pulpit. It had been distributed to 250 laymen throughout the country—college presidents and students, editors, labor leaders, business and professional men—of whom 150 replied. Three-fourths of the replies were favorable to the preachers. Preaching today is still headed in influence by Harry Emerson Fosdick. Also, according to the laity, it means "keeping up with the Joneses"—E. Stanley, Rufus M. and Edgar DeWitt, who followed in that order.

* * *

Cite Source of Minister's Authority

John Wesley and Martin Luther were voted the most influential preachers in church history. Two replies concerning the minister's source of authority were noteworthy. One said that for the Methodist preacher the source of authority is experience; for the Presbyterian, the Bible; for the Quaker and the Roman Catholic, the Holy Spirit; for the Episcopalian, his seminary; only for the weakling, the bishop or his equivalent. Another layman acknowledged that the source of his preacher's authority is The Christian Century! It is hoped that the full answers to this remarkable questionnaire will soon be published.

* * *

Meetings for Peace Show Deep Concern

Concern for a just and durable peace is widening and deepening. This was felt in the Kirby Page meetings held under the American Friends Service Committee peace section at Chestnut Hill, Chester, Frankford and Swarthmore. It has prompted the six-county mass meeting sponsored by 100 ministers of this metropolitan area to hear E. Stanley Jones on Nov. 20 at the First Baptist Church. Pendle Hill at Wallingford is host, Nov. 7-9, to a regional conference of pacifist youth under the F.O.R. Among the leaders will be A. J. Muste, John M. Swomley, Neil Swanson, Jr., and David Braun.

* * *

Co-ops and Churches Confer on Co-ops

Swarthmore was host to a regional conference on religion and consumer cooperation, sponsored by the Federal Council committee on the church and cooperatives and a regional committee, headed by

Dewees F. Singley, Evangelical and Reformed pastor. Jews, Roman Catholics and Protestants participated. Pastors, priests and rabbis and church and synagogue members were urged to give attention to the way of life fostered by the co-ops. One helpful approach has been to start a credit union, saving many from financial shipwreck. Said J. Henry Carpenter, chairman of the Federal Council committee: "The cooperative movement changes lives, converts people, develops brotherhood."

* * *

Homrighausen Fears An Apostate Church

Prof. E. G. Homrighausen of Princeton told the conference that "the church is on the spot. If it fails to speak, an apostate church will arise." He lamented that in the Presbyterian Church, while nine have been coming in by profession of faith, seven have been slipping out the back door by decline of faith. Hence he urged preachers to stress the righteousness of God, pin men down to their predicament as sinners, accent God's mercy that makes righteousness possible, present a theological interpretation of history and proclaim the strategic and eternal worth of the church.

* * *

Baptists Adopt 3-Year Program of Advance

The Pennsylvania Baptist convention, convened here at the Chestnut Street Church, adopted a three-year program of advance, presented by a committee headed by Louis J. Velte of First Church, Chester, not as a series of goals or a set of statistics but as a program of spiritual invigoration and united outreach. Executive Secretary R. B. Deer gave a strong keynote address. H. E. Shade of the Belmont Avenue Church, West Philadelphia, was chosen president. First Church, Altoona, will entertain the 1942 convention. From 50 to 75 representatives from all parts of the country will meet, Dec. 28-31, at Franklin College, Franklin, Ind., in a Northern Baptist Convention children's work conference to develop a unified program.

* * *

Britain's Treatment of C.O.'s Analyzed

E. Raymond Wilson of the A.F.S.C. peace section staff has analyzed the decisions of local tribunals for the registration of British c.o.'s up to July 6, 1941. Six per cent were given total exemption; 37 per cent, conditional exemption; 29 per cent, non-combatant military service; 28 per cent, full military service. Out of the total registration between June 6, 1939, and July 12, 1941, of 6,709,736 there were 61,673 c.o. provisional registrations, just below one per cent (.92). The figures came from the Central Board of Conscientious Objectors, London. "Our nation has set itself to become an arsenal and the granary of the democracies," says *Christian Education*. "But more basic still, let us be the democracy among the democracies."

* * *

And So Forth

Acting Mayor Samuel called the "spiritual defense parade" the largest ever held by Philadelphians alone. Some 80,000 were estimated to be in the line of march. This exceeded all expectations. They continued marching all afternoon into the darkness of evening. CHARLES DANIEL BRODHEAD.

Preaching From the Bible

BY ANDREW W. BLACKWOOD

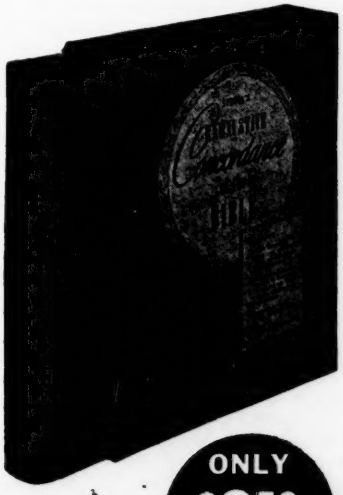
"This book holds hope for the homiletic rejuvenation of the American pulpit. . . . It sounds the processional to a new preaching era. Among its treasures is a chapter on the Biographical Sermon which, we feel, will become a classic. . . . The book is inclusive and concentrated . . . you cannot touch a Blackwoodian volume without learning something. . . . It has the tenderness and the didactic ferocity of truth . . . humility, knowledge and skill."—*The Presbyterian.*

The Chapters: THE PREACHER'S EXAMPLES. THE PRESENT-DAY VARIETIES. THE BIOGRAPHICAL SERMON. THE BIOGRAPHICAL SERIES. THE PREACHING PARAGRAPH. THE PARAGRAPH COURSE. THE EXPOSITORY LECTURE. THE CHAPTER SERMON. THE BIBLE READING. THE BOOK SERMON. THE SERMON'S GROWTH. THE INTERPRETER'S IMAGINATION. THE PRACTICAL ADVANTAGES. APPENDIX: THE PREACHER'S LIBRARY.
Index of Preaching Passages. Index of Subjects and Persons. $2

● There can never be a more complete Concordance than this one. It includes every word in the Bible; every passage in which it occurs. Main Concordance is a single alphabetical list, in exact succession of book, chapter, verse.

It also gives Hebrew, Chaldee or Greek term of which any significant Bible word is the translation (or the absence of such original word, when that is the case). Word or term is given in exact form, precise pronunciation and various meanings. Among other important features are a practical Bible Lexicon and a Comparative Concordance of Revised Versions and Variations.

For more than 50 years, Strong's has remained the standard work in its field; admired and desired by scholar and layman. And now, through a generous promotion plan sponsored by the publisher, you may have this big 1809-page book, beautifully printed from large clear type, substantially bound in quarto-buckram, as illustrated, for only $7.50—payable in three equal installments of $2.50 each. No interest or carrying charges.



ONLY $2.50 DOWN

STRONG'S EXHAUSTIVE

Concordance

OF THE BIBLE

This is a limited-time offer—for immediate acceptance. Advancing costs make it impracticable to guarantee this low price and liberal terms for an extended period. We urge you to order promptly—through your regular Religious Book Dealer.

Abingdon-Cokesbury

★ Mail this to your Religious Book Dealer.

Send information on Strong's Exhaustive Concordance of the Bible (Abingdon-Cokesbury) and explain the deferred-payment plan.

Name.....

Address.....

Unitarians Stress Wartime Service

Hold General Conference in Pittsburgh —Differences Arise Over Intervention —Youngstown Church Centenary

(Correspondence from Pittsburgh)

PITTSBURGH, Oct. 30.—Energetic extension of liberal faith into fields of action was the keynote of the general conference of the American Unitarian Association meeting here Oct. 27-30. Frank O. Holmes of Jamaica Plains, Mass., opened the conference with a sermon on "Oil With the Lamps." Using the parable from Matthew, this president of the Unitarian ministerial union urged every man to provide substance with his desire to help. He outlined the resources of courage, hope and insight on which men can draw and the need for the strong, beautiful and adequate church to lead them to these resources. Over 125 ministers took part in the procession before the service. About 400 delegates and guests attended the reception following.

* * *

Conference Uses Seminar Plan

On Oct. 28, 29, round table conferences were conducted for large groups. Wallace W. Robbins, of St. Paul, Minn., discussed "The Task of the Church in the Present Crisis," with practical methods of expressing brotherhood, achieving salvation, keeping faith in these days and dealing with the urgencies of society. William B. Rice of Dover, Mass., and Paul Harmon Chapman of Winchester, Mass., led the round tables on "The Goals of Religious Education," discussing the functions of priests, prophets and experts in helping the church face society. Dan Huntington Fenn, new director of the department of the ministry, led the round table on "What Do Unitarians Believe?"

* * *

Declares Liberalism Needed Now

One of the principal addresses of the conference was that by Prof. J. Seelye Bixler of Harvard University, president-elect of Colby College. Speaking on "The Liberal Sees It Through," he described the genius of liberalism—its ability to take criticism, to believe in eternal values as a framework in which to judge disillusionment; its confidence in progress; its view of religion as devotion to the supreme object of loyalty; its criticism of pride balanced by humility; and its appeal to the universal. The moderator of the association is Dr. Aurelia Henry Reinhardt, president of Mills College, Oakland, Calif.

* * *

Debate Foreign Policy Issue

Spirited debate at the meeting of the Unitarian Fellowship for Social Justice was led by Ernest Caldecott, Los Angeles, Calif.; A. Powell Davies, Summit, N. J.; and John G. MacKinnon, Richmond, Va. Opinions varying from pacifism to advocacy of immediate U. S. entrance into the war were expressed. One result of the meeting was a resolution denouncing the killing of hostages by nazis. Frederick May Eliot, president of the American Unitarian Association, made a vigorous plea for religion at work through the Unitarian Service Committee and its humanitarian service for refugees at home and abroad.

* * *

Dexter Defends War Policy

Robert C. Dexter, director of the Unitarian Service Committee, who has just returned from Lisbon and London, reported on the work of the committee in starting service squads of volunteers for work in hospitals and social agencies in American communities; on the emigration work for distinguished leaders of conquered democracies who are caught in Lisbon; and on the medical, sanitary and education projects in internment camps in southern France. Mr. Dexter declared: "We have a total war thrust upon us, and it is a tragedy that we are not totally engaged. Some people have criticized returning relief workers for urging American entrance into the war, but these workers have seen what nazism means and what it has done to people's souls and bodies, so they cannot keep quiet." A powerful resolution was passed against anti-Semitism. When it was read before the convention of Hadassah, the women's Zionist organization which met here at the same time, cheers filled the air.

* * *

Youngstown Church Notes Centennial

One of the oldest congregations of the Disciples of Christ celebrated its centennial recently. The First Christian Church of Youngstown, Ohio, Eugene C. Beach, minister, is housed in a spacious and beautiful new building, erected a few years ago near the end of Levi Bateman's notable 27-year ministry. Jacob Goldner, for 40 years minister of the Euclid Avenue Christian Church of Cleveland, owes his distinguished career to the kindly Christian concern of an elder of the Youngstown church, John Lerner, who invited him to church when as a high school boy he entered Mr. Lerner's shoe store as a stranger to make a purchase. Among the speakers at the centennial celebration were Dr. Goldner, President Ralph C. Hutchison of Washington and Jefferson College, Senator H. H. Burton and this correspondent. Under the capable leadership of Dr. Beach, this congregation of 1,300 members carries on its liberal tradition.

* * *

And So Forth

Out for over $2,900,000 for 82 agencies and for army work, the leaders of our community fund make a none too hopeful report. This year it is the "United Fund."

The Bellefield Presbyterian Church, C. Marshall Muir, pastor, has just celebrated its 75th anniversary. This church adjoining the University of Pittsburgh campus has a marked influence upon students.

McKeesport Methodist Church celebrated a century of service last week. Joseph D. Piper is pastor. This is a powerful church in a mill suburb.

Next week Western Theological Seminary opens a six-week seminar upon church administration. William H. Leach and Albert F. McGarrah are the leaders.

JOHN RAY EWERS.

Religion Colors School Contest

Cleveland Catholics Seek Control of Board—Youngstown Holds Mission —Lutherans Stage Great Rally

(Correspondence from Northern Ohio)

CLEVELAND, Nov. 6.—Meticulous care by Protestant church leaders did not prevent Cleveland's public school board elections from becoming a religious issue this week. A "majority bloc" of five Catholics has dominated the board for two years. Not content with control, the "bloc" added two more candidates to two running for re-election this fall. A successful campaign would have given the city a full board of seven Catholics. A "Citizens' Committee" countered with a slate of four candidates —a Jew and a Protestant for re-election, and a liberal Catholic and a Negro running for the first time.

* * *

Priest Asks Election of All-Catholic Board

The issue flared into the open when a parish priest told a Knights of Columbus luncheon group that the public schools were in the hands of "atheists" and that an all-Catholic board must assume control. The real division came on the Friday before election when Archbishop Joseph Schrembs published an official pastoral letter, supported by an editorial, in the diocese of Cleveland weekly paper, urging support of the Catholic slate and ordering the letter read in all masses in all Cuyahoga county churches on Sunday. The opposing committee promptly mailed reprints to all Protestant and Jewish clergy in the city of Cleveland.

* * *

Protestants Win One Seat

As a result of the unfortunate controversy three members of the "citizens' slate" were elected by wide margins, the Negro unfortunately losing out to one of the incumbents. Since one of the controlling "bloc" has shown signs of independence, employees of the board and believers in a free school system will breathe more easily for the next two years. Whether this rebuke to partisan religious politics will prove permanently effective remains to be seen. A severe test has been given to Cleveland's spirit of religious tolerance and understanding.

* * *

Women Hold Annual Federation Day

More than 500 women were in attendance at the annual "Federation Day" program of the Cleveland council of church women in First Methodist Church. Miss Edith Lowry of New York, secretary of the Home Missions Council; Mrs. Ruth Mougey Worrell of Columbus, secretary of the Ohio council of church women; and Miss Helen Topping, former secretary to Dr. Toyohiko Kagawa, led in discussions of the church and its outreach, world relations, community planning and spiritual life. The Cleveland council supports Mrs. Margaret H. Hawkins as secretary for so-

cial work of the Cleveland church federation.

* * *

Ministerial Association Greets Newcomers

The ministerial association of Greater Cleveland revived a worthy custom by entertaining about 50 newcomers to Cleveland pulpits at lunch following its October program. Dean Chester B. Emerson of Trinity Cathedral extended a welcome and A. W. Meckstroth, new minister of Third Evangelical and Reformed Church, responded. In an address of greeting Mayor Edward L. Blythin asked the aid of the Protestant clergy in securing employment for 27,000 skilled and semi-skilled Negroes in defense industries, where, he said, 30,000 workers were needed.

* * *

Youngstown Churches Plan Week's Mission

Using the theme, "Community Fellowship on Democracy and Religion," the Federated Churches of Youngstown will conduct an intensive program next week similar to the National Christian Missions of last year. Speakers before public services, high school assemblies, luncheon clubs and groups of many types will include Louis H. Evans of Hollywood, Cal.; Grace Sloan Overton of Adams, N. Y.; Frederick K. Stamm of Brooklyn; Norman Vincent Peale of New York; Boyd Edwards of Mercersburg, Pa.; E. Stanley Jones of India and Maude Royden of London. The program will conclude with mass meetings for young people and adults.

* * *

10,000 Hear Maier In Lutheran Rally

Emphasizing the distinctiveness of Lutheran doctrine and preaching, Walter A. Maier of St. Louis inaugurated the 12th year of the Lutheran Radio Hour before 10,000 in Public Hall Oct. 26. This is annually the biggest mass Protestant rally in Cleveland, which has more than 40 Missouri Synod churches. A children's chorus of 1,000 and a mixed chorus of 500 added color to the occasion. On Nov. 2, 30 Evangelical and Reformed churches united in their annual Reformation Day service in West Side Church. Robert Stanger of Detroit spoke.

* * *

And So Forth

Gov. Harold Stassen of Minnesota demonstrated his churchmanship in an address before 300 Baptists at a luncheon in Euclid Avenue Baptist Church on a recent visit to the city. He is vice-president of the Northern Baptist Convention, which will meet in Cleveland in May 1942.

Dover Congregational Church, Westlake, has just completed celebration of its 130th anniversary and the Church of the Redeemer (Swedenborgian), Lakewood, its centennial.

J. Arthur Heck, former secretary of the Evangelical Board of Education, with headquarters here, is the new president of the Evangelical Theological Seminary, Reading, Pa. His successor is Reuben H. Mueller, formerly of Indianapolis.

Frank Nelson has resigned the pastorate of Community Presbyterian Church, Lakewood, to become public relations director for the Los Angeles Federation of Churches.

O. M. WALTON.

Deplore Partial Religious Radio

Chicagoans Regret Sectional Discrimination—Poet Praises Hutchins and Adler—Defense Hits Colleges

(Correspondence from Chicago)

CHICAGO, Nov. 10.—Chicago receives rather slim treatment in the matter of religious radio broadcasts in spite of the fact that this is the largest center for the training of Protestant clergy in this country, perhaps in the whole world, and that Chicago represents and interprets a vast section of the nation. This is undoubtedly due to the efficiency of the radio commission of the Federal Council, which has initiated outstanding and significant religious broadcasts from New York. However, it seems strange that the Mutual chain took on another eastern religious broadcast, although this chain was primarily of Chicago origin.

However, Chicago is in the way of developing locally one of the significant religious hours of the country under the direction of John Evans, religious and educational editor of the *Chicago Tribune,* at 9:30 a.m. each Sunday over station WGN of the Mutual system. These broadcasts are recorded in the various churches of the city in the exact setting for which they are intended and with interpretation and descriptive announcements which make the hearer feel himself present in the sanctuary where the service is produced. By this procedure an amazing demonstration of the richness and variety of American worship is provided. The rendition of the Holy Trinity Russian Orthodox Cathedral service a couple of Sundays ago with interpretations which afforded even those without any liturgical training an understanding of the Russian mass brought a memorable experience to thoughtful and appreciative listeners. The radio response and the critics' opinions have been most gratifying.

* * *

Social Workers Fear Race Barrier

Considerable concern has been expressed by the Chicago chapter of the American Association of Social Workers over the decision of the association to hold their national conference next year at New Orleans, because of the racial discrimination to which Negro members of the Chicago chapter would be subjected. The Chicago chapter requested that the place of meeting be changed. The executive committee replied that the conference was operating under a plan of rotation by which the south was entitled to the national meeting in 1942. The Chicago chapter, however, feels that the problem is accentuated by the discrimination against Negro labor in defense production.

* * *

Maier Says Lutherans Hard Hit by War

Some 12,000 Lutherans gathered Sunday, Nov. 2, in the International Amphitheater to listen to Walter M. Maier of St. Louis, Mo., preacher of the Lutheran

The Christian Criticism of Life

LYNN HAROLD HOUGH

A RELIGIOUS BOOK CLUB SELECTION

Saving the golden word—*humanism*—from non-theistic interpretation has been a significant aim of the many years of research which lie behind the writing of this book. Dr. Hough's incisive thought probes the past for the cultural impulses which have pushed the human mind forward through the ages. He analyzes the trends of the present and expectations for the future of man's intellectual development, and sets forth the conviction that it is the business of the Christian "to keep the soul of the world alive . . . to fight for the civilized mind."

"Skilful historical analysis . . . cogent philosophical treatment . . . convincing and impassioned defense of human values . . . of faith in God . . . of Christianity."—*Religious Book Club Bulletin.* **$2.50**

Contemporary Religious Thought

An Anthology

T. S. KEPLER, Compiler

Into this book are gathered sixty selections from fifty-two distinguished thinkers who have expressed with excellence the modern religious temper. Profound problems are illuminated, set forth in choice phrases, explored with sincerity and intellectual acumen. The discussions group themselves under six areas of thought: THE NATURE OF RELIGION, THE FINDING OF RELIGIOUS TRUTH, THE IDEA OF GOD, THE PROBLEM OF EVIL, THE MEANING OF WORSHIP, IMMORTALITY.

Some of the Contributors: FOSDICK, WIEMAN, AUBREY, REINHOLD NIEBUHR, DEWEY, TILLICH, MONTAGUE, HEILER, RICHARD NIEBUHR, DURANT, LIPPMANN, RUDOLF OTTO, BARTH, HOUGH, HAYDON, TITTLE, COFFIN, BRUNNER, MAX C. OTTO, JAMES, BRIGHTMAN, KRUTCH, LYMAN, CALHOUN, MELAND, LEUBA, SPERRY, VOOT, STREETER, HOMRIGHAUSEN, ORTEGA Y GASSET, MCCONNELL, COMPTON.

$3.50

New Gateways to Creative Living

HORNELL HART

"Dr. Hart poses the question whether one can live joyously in the current ominous life of the world. . . . Without propaganda or any attempt at coercion, and without technical phrasing of any kind, this book examines the general energy-pattern of the universe, which includes both God and Man; it marks the current life of individuals, of groups and of nations with the quality of our present difficulties, and it indicates the quality of the immediate next step in the evolution of the human consciousness. . . . The book is realistic and practical."—*Tomorrow.* **$1.75**

At Your Bookstore!

ABINGDON-COKESBURY

PRICES SLIGHTLY HIGHER IN CANADA

radio hour. Dr. Maier has the most extensive radio hookup of any religious hour in America. He pointed out that 78 per cent of all Lutherans live in warring lands, that a Lutheran church of a million members has been destroyed in Russia, in Latvia 1,000,000 more, in Esthonia another 1,000,000, and in Poland still another 1,000,000. "In Germany the evident nazi opposition to the churches and particularly the coaxing of youth from Christian altars has had disastrous effects." Denmark and Norway each have 3,000,000 Lutherans under subjugation and the restriction of religious exercises. Dr. Maier declared: "The First World War gave rise to dictatorship, the tyranny over man's conscience, restriction of religious freedom and the gospel. We want none of that totalitarianism in the United States."

* * *

Noyes Praises Chicago Educators

Alfred Noyes, on his way through Chicago, said to Marcia Winn, who interviewed him for a local newspaper, that "the only men who are doing anything today are those with religion." Two of those he declared were in Chicago, Mortimer Adler and Robert Hutchins. "Only the people who have a religion have continued to have the power to think rationally. The first principles of Christianity have carried on in the literatures of the world for more than 2,000 years. The great literature has been ethical. For the last 25 years it has been anti-ethical. It is cynical, worldly, and mistakes brutality for strength. When we get people doing that in the world of thought, sooner or later it gets translated into action."

* * *

Defense Shuts Youth Out of College

At least 70,000 American youths will be deprived of college or university training this year as a result of the national preparedness program, according to figures secured from 100 selected institutions recently in a study conducted by the *Chicago Tribune*. The smallest decrease in student enrollment is in the independent colleges and is said to be due to the fact that administrators saw the trend and took steps to offset it. The sharpest decline, interestingly enough, is in teachers' colleges. Theological institutions have suffered some reduction of enrollment but the substantial loss has been suffered by state universities.

* * *

And So Forth

Over 2,800 persons attended an "anti-Hitler" meeting in the Civic Opera House sponsored by the Communist party. The speakers were Morris Childs, state leader of the Communist party, and Phil Bart and Ray Hansborough, respresenting Negroes.

The Illinois legislature recently passed a bill establishing a cancer control division of the state public health department, which has opened its office at 1800 W. Fillmore St. in Chicago. Chicago has organized a city cancer committee to coordinate present efforts.

The Chicago Lutheran Seminary celebrated its 50th anniversary on Nov. 10. The Illinois Synod of the United Lutheran Church is in the midst of a successful campaign to present the seminary with a $100,000 birthday gift.

Paul G. Armstrong, state director of conscription, announced that the draft boards would meet to make plans for the re-employment of men in private industries.

CHARLES LESLIE VENABLE.

PREMIER

WINSTON CHURCHILL

ON

THE PROTECTION OF PRIVATE CAPITAL AS A FEATURE OF ECONOMIC JUSTICE

A pamphlet, edited by Louis Wallis, dealing with Churchill's speeches on the transfer of taxation from productive capital to ground rent and speculatively held vacant land. Puts emphasis on "War Damages Bill," prohibiting land speculation in bombed areas.

Send 3-cent stamp for postage on FREE COPY of Churchill pamphlet

The Henry George School of Social Science
30 East 29th Street, New York City, N. Y.

Ask for a free sample copy of the Autumn issue of the

20th Century Quarterly

Look it over and ask yourself whether there is any other study text which is so well adapted to the needs of your adult or young people's class as this unique Quarterly.

The 20th Century Quarterly
407 S. Dearborn St., Chicago

British Live In Glass Houses

Press Coverage Complete, Warns Journalist—Beaverbrook Seeks More Aid to Russia—Groupers Must Fight

(Correspondence from England)

LONDON, Oct. 15.—So far from being hidden in the mists, we British are like people living in a glass house. So an American correspondent in London has told us in an article in the *Spectator*. He has met with many who wish to advise him how to get information about this country across to America. Without exception they fail to grasp the fact that the American people always have more information about the situation here than they are able to digest. So far from being misunderstood, we are living in a glass house. Every movement can be seen. Anyone setting out to write to America should remember this, he said. So when I recall the week's events I need not make the record a chronicle. My readers know at least as much as I can know. All that can be done is to sketch some of the impressions left upon one person who has tried to think and to feel with his fellow citizens.

* * *

People Restive Over Russian Policy

This last week for example has had for its central figure in our home front Lord Beaverbrook. He has won the cordial approval of all of us for his scant regard for diplomatic precedents and for his "cutting the cackle." His passionate appeal on Sunday night came to a people impatient of delay and ready to respond. It must be confessed that this impatience has been widespread and has found expression in many counsels and warnings given to the government how not to let the critical hour pass. It is not always remembered that plans which are genuine expressions of the desire to help Russia must be coordinated and fully prepared. But it is a simple fact that everyone here asks daily and hourly, "How can we help Russia?"

* * *

Wilder Notes Deeper Fellowship

Last week Mr. Thornton Wilder spoke at a luncheon given by the English-speaking Union with rare insight upon the mood of our people. On his arrival in this country he became aware of "the absence from public and private discussion of all rhetoric, all emotional emphasis, of cant." At first this roused in him some distrust, but he came to see what was behind the words. "At times," he says, "I have felt like a passer-by who has strayed by accident upon some stage where a performance is taking place." There was no anxiety and no elation. But he came to see that these players have been undergoing an initiation into some high order. "Only the attentive eye can catch the unspoken messages of fellowship that pass unremittingly through the air between those who shoulder to shoulder have committed themselves to unshakable resolution and to a confidence that needs

THERE ARE NOW OVER ONE HUNDRED American communities which have experienced a great interdenominational spiritual awakening through

He draws as he speaks

The CHARLES A. WELLS CONFERENCES on "CHRIST AND WORLD NEED"

A program distinctly unique in its power to penetrate the unchurched interests of the community and of such calibre as promptly to command the attention and cooperation of schools, service clubs and secular organizations.

The CHARLES A. WELLS CONFERENCES on CHRIST AND WORLD NEED
152 Madison Avenue, New York City

Further information on request. All engagements must be planned well in advance.

no emphasis to affirm itself." It would be wrong and foolish to make such claims for all our people; but Mr. Wilder, I am sure, has laid his finger upon a clue without which it is impossible to interpret the soul of this people. It is a mood which an enemy should fear.

* * *

Parliament Sustains Decision on Groups

Parliament spent some hours in discussing whether or not the government was justified in refusing exemption from military service to the "evangelists"—there were eleven, I think, in question—who are full-time workers for the Oxford Group and are claimed by them to be doing work analogous to that of the Christian ministers who are exempt. Mr. Bevin, the minister of labor, speaking for the government, refused to allow this claim. He did not discuss the question of the need which this country felt of the ministry of religion, nor did he deal with the nature or the mission of the Groups. He confined himself to the statement that the Group did not come under the provisions of the act where it speaks of "religious organizations." Mr. Bevin carried great weight. There was no attempt to divide the House upon the issue. Other speakers took a wider range, some defending the claim for exemption on the broad ground that in such an hour the country needed the witness of these men. Others attacked the Group. But the main question seems to have been settled by Mr. Bevin's speech. He asserted that the Y.M.C.A. is on the same footing as the Groups, but has not asked exemption. So far as the bulk of members were concerned, they found the argument convincing. There have been many expressions of impatience at the expenditure of time given to this matter.

* * *

Book Production Almost Stopped

The problem of those who produce and deal with books is not to sell them, but to find paper for printing and labor for the setting and the binding. The method of allocating paper is being criticized by the publishers for whom Mr. Stanley Unwin and Mr. Geoffrey Faber speak. They do not seek to escape from the necessity laid upon them to make sacrifices in the interests of their country, but "we have just learned," Mr. Unwin says, "that the present total allowance of paper for book production amounts to about 5,000 tons a quarter-year, which cannot represent even one per cent of the total consumption of paper and boards. Even this meager amount is now made almost entirely from material produced at home." Mr. Faber and others have made it clear that books are not a luxury but an essential part of the whole war effort. The papers upon which we depend for thoughtful and critical comment upon the national life are also hard pressed to find even a bare minimum of paper; at the same time other papers of little or no value clutter the book stalls.

EDWARD SHILLITO.

Released Time Plan Adopted by Sioux City Schools

Schools in Sioux City, Ia., have begun to offer released-time courses in religious education to pupils in the fourth, fifth and sixth grades. Protestants and Catholics are cooperating. Instruction will be given in churches.

Adventists to Publish First Statement of Beliefs

After having refused to adopt any creedal statement since the organization of their denomination, the Seventh-Day Adventists, in a recent convention at Battle Creek, Mich., authorized the publication of a document which will state 27 items of their basic faith.

Jews Aid 'Y' in Building

When the Corpus Christi, Tex., Y.M.C.A., broke ground for its new building the first spadeful of dirt was turned by S. Gugenheim, donor of the $25,000 building site. Prayer was offered by Rabbi Sidney Wolf.

Synagogue Opens Class to Study New Testament

Temple Israel of Hollywood, Calif., has started a weekly class for study of the New Testament. Rabbi Morton A. Bauman is conducting the class.

Bishop William Lawrence Dies at 91

Bishop William Lawrence, who succeeded Phillips Brooks as Episcopal bishop of Massachusetts, died on Nov. 6 in Milton, a Boston suburb. He was 91 years of age. He became emeritus bishop of the diocese in 1925, but retained his leadership in church and civic affairs until almost the end of his life. Known in his church as a leader in campaigns to provide adequate retirement funds for the clergy, he became known to a wider public for his championship of liberal causes, among them the demand for reconsideration of the Sacco-Vanzetti verdict. Bishop Lawrence was a member of one of the leading industrial families of New England. Dr. A. Lawrence Lowell, former president of Harvard, was a cousin. A son, William Appleton Lawrence, is bishop of Western Massachusetts.

Another Temple Returns to Friday Night Services

Temple B'rith Kodesh of Rochester, N. Y., is the latest Reform Jewish congregation to announce that it is giving up its Sunday morning service and returning to services on Friday evening. "It's a part of our whole program of searching out the roots, the sources of the deep historic strength of Judaism," says Rabbi Philip S. Bernstein in explaining the change.

SHOP CO-OP BY mail!
Expert co-op buyer shops the New York market for you—the largest, lowest priced, most varied market in the country. Even with shipping charges, you save on most items.
● And you get quality goods, union made and chosen on the basis of government and consumer standards wherever available. Money back if not satisfied.
● Send today for complete free catalog L showing Toiletries, Smokers' items, Men's, Women's, Children's wear, Toys, Household or Office supplies and equipment, etc.
BUILD CO-OP TRADE!
CD
COOPERATIVE DISTRIBUTORS
Owned and controlled by its 3700 members
Anyone may patronize or join. Shares $5 each
Affiliated with Cooperative League of USA
116 EAST 16TH ST. NEW YORK CITY

THE SCIENTIFIC SPIRIT of free and untrammeled research into the cosmic order, and the religious spirit of a humble quest to learn and do the will of God should be combined in a modern theological seminary. Such a school, located in a great laboratory of social experiment and adjacent to a great university, is

The Chicago Theological Seminary
ALBERT W. PALMER, President
5757 University Avenue, Chicago

FOR CHRISTIAN LEADERSHIP

This interdenominational graduate school of theology is sought by men and women who plan to give their lives to Christian service. Thorough preparation for all types of church leadership. The faculty includes members of six denominations. Degrees offered are A.M., B.D., and S.T.M. Additional opportunities offered by Oberlin College of Arts and Science and Conservatory of Music. Catalog.

Thomas W. Graham, D. D., Dean, Oberlin, Ohio

OBERLIN GRADUATE SCHOOL OF THEOLOGY

Celebrate Start Of Federation

Maine Council Notes 50th Anniversary —Stanley Jones Speaks in Melrose —Tobin Wins in Boston

(Correspondence from New England)

BOSTON, Nov. 8.—The 50th anniversary of the interdenominational commission of Maine was observed on Nov. 4 at Waterville. Gov. Sumner Sewell spoke at the banquet. Warren J. Moulton reviewed the contributions of Charles S. Cummings, Pres. William Dewitt Hyde of Bowdoin College and Prof. Alfred W. Anthony. Dr. Raymond Calkins, founder of the Portland city federation and promoter of local cooperation in Massachusetts, speaking from first-hand knowledge of rural Maine, paid illuminating tribute to the pioneers of the commission whose work has served as a model for the country. Nearly all pastors of federated churches in the state participated in a forum which only that agile leader, Dr. Mark Dawber, could have handled. The commission is now a department of the council of churches.

* * *

Church Council Convenes

Meeting in Taunton, Nov. 5, the Massachusetts council received printed reports from its busy departments. Dr. Jennings, executive secretary, paid tribute to the president, Dr. Horace Holton, who was re-elected, as "alert, resourceful, vigorous." He laid down two principles: "(1) We are the agency created by the denominations to do what they can better do *together*. (2) It is better to do well a limited number of these things. There is a place for independent groups; but, if we thus worked, we would not be a council. We must concentrate on the most important opportunities, yet keep plans flexible to deal quickly with problems that suddenly confront us in these rapidly changing times. Anti-social forces thrive in wartime."

* * *

War Necessary but Not Right

"At our peril will we fail to face the devastating inroads against morality," he continued. "The liquor industry has been shrewd and more active than the church, but it has been stupidly shortsighted. The immediate need is that the church should arouse itself from its apathy and defeatism. I believe that we have been caught in one of those inescapable dilemmas in which we are forced to choose between two horrible evils and that war is the lesser. That, however, does not make war right. The church cannot bless it. We must follow the fighting forces with every possible Christian ministry, must use every possible means to alleviate suffering and comfort broken hearts. But, if we march in a holy war, we will surrender our charter. Christ is still the Prince of Peace!"

* * *

Stanley Jones Leads Youth Evangel

"If ever the church loses its sense of mission to individuals," said Dr. Jennings, "it will have reached a stalemate. But evangelism needs redefinition and redirection." Precisely this was given in meetings sponsored by the council in the North Shore communities. E. Stanley Jones spoke 14 times to youth groups. A veteran journalist, John E. Pember, took an auto load to the meeting in Melrose high school and was so impressed by a message which he had never heard in his years of reporting, that on his return that night he called on his pastor to urge sending a new group to the next meeting. After a heart-searching address, Dr. Jones had asked all who wished to face personal action to remain. Only a few of the 1,500 young people left. At the union ministers' meeting in St. Paul's Cathedral on Oct. 27, he explained his technique. He said: "Men who object to the method really object to the message. Here are the rounds of the ladder: Review your life—without defense. Return to God. Renounce self. Restore whatever you have wrongfully taken. Receive Christ. Relate all life to him. Replenish your soul by prayer and worship."

* * *

Baptists Emphasize World Fellowship

Thirteen hundred delegates registered at the Massachusetts Baptist convention in Worcester, Oct. 28-30. "Unbroken Fellowship in Christ" was the theme. Charles L. Seasholes of Dayton, Ohio, in stirring devotional messages emphasized the fact that man is but an agent of God, who uses even our mistakes to bring about his ends. Isaac Higginbotham, general secretary of the convention, described it as "the servant of the churches" that all may "work together for Christian world fellowship."

* * *

Congregationalists Erase Debt

At the 132nd meeting of the American Board, combined with the eighth regional meeting of Congregational-Christian Churches in Springfield this week, the same note was struck. Charles S. Jones of Burlington, Vt., confessed that "a large portion of so-called Christians practice the very doctrine to which we point with scorn as nazism. They decry internationalism and suppress religious activity which presupposes recognition of all men as brothers. First generation Christians had, and have in China and India today, a vitality we lack at home. Our own haughtiness may be the source of our fear. This should make us no less zealous to suppress this evil in the world but rather more ardent to put it out of our hearts." The board has had a successful year and wiped out its debt.

* * *

Socialist Wins For Fifth Time

In Boston, Maurice J. Tobin won a third term by the largest vote ever cast for mayor. Cambridge this year, for the first time, voted under proportional representation to elect the council which will select a city manager. In Connecticut, the efficient Socialist mayor of Bridgeport won his fifth term with a vote of 24,896 to 8,274 for the Democrat and 4,061 for the Republican. These are some of the more important results of the municipal elections held last week.

E. TALLMADGE ROOT.

Filipinos Hasten Growth of Co-ops

Government Sponsors Their Development—Hear Presbyterian Leaders —Clergy Advise on Education

(Correspondence from the Philippines)

MANILA, Oct. 27.—Camilo Osias, formerly university president, senator and Philippine resident commissioner in Washington, D. C., and at present chairman of the National Council of Education, has been named by President Manuel L. Quezon as chairman of the board of governors of the Cooperative Administration Board of the Philippines. Great interest has been created in the cooperative movement and an earnest effort is being exerted to have it gain a foothold in the economic life of the country.

* * *

National Leaders Greet Elliott and Leber

A group of some seventy-five leading liberals was addressed by Phillips P. Elliott of First Presbyterian Church, Brooklyn, N. Y., and Charles T. Leber of the Board of Foreign Missions of the Presbyterian Church (U.S.A.), at a meeting held in the American-European Y.M.C.A. building in Manila. Among those present at the meeting were cabinet members and ranking employees of the commonwealth government, presidents of colleges and universities, presidents and heads of banks and business firms, leading ministers and laymen of the Evangelical and Aglipayan churches. The meeting climaxed a series of conferences held by the visiting clergymen who are on a deputation for spiritual fellowship with missionaries of the Presbyterian Church in various parts of the world.

* * *

Church Begins to Train Clergy

A central seminary of the Philippine Independent Church (Aglipayan) was organized last month. Its building is located in the neighborhood of Union College of Manila, an Evangelical college. The Philippine Independent Catholic Church was organized by the late Bishop Gregorio Aglipay at the time the last revolution against Spain broke out towards the close of the 19th century. The church, however, acknowledges no allegiance to the Roman pontiff, and in doctrine is more Protestant than Roman Catholic. A long neglected problem has been the training of its clergy. The present supreme bishop of the church is Msgr. Santiago A. Fonacier, at one time ranking member of the Philippine Senate.

* * *

Clergy Appointed to Education Post

President Manuel L. Quezon of the Philippine Commonwealth recently appointed two clergymen to the National Council of Education. The council is composed of educators occupying key positions in public and private education. It is charged with the function of advising the government on all educational matters. This is the first time that ministers of re-

Now Published -- LEONARD P. ARIES'

Let's Talk It Over! *Seminars for Youth*

DICTATORSHIPS strive for permanence through saturating the minds of their *youth* with a philosophy of hatred and war. Democracies are becoming aware that the preservation of the democratic way depends upon a stimulated and awakened consciousness in *their* youth in the search for truth.

To attempt to achieve that goal, a series of seminars on "Our American Way" for high school students was created by Mr. Aries—a University of Chicago graduate and practicing attorney—in 1939. Under the sponsorship of the Chicago Round Table of the National Conference of Christians and Jews, Mr. Aries, as director of the series, has conducted more than 100 sessions, comprising about 20 series of the seminars in as many high schools in the Chicago area.

So encouraging have been the results of this effort to inculcate ideals of good will and interracial fellowship that Mr. Aries has been urged to put these seminars into book form.

DR. W. H. KILPATRICK, noted educator of New York, greets this attempt to help students to think for themselves on the fundamental human issues of modern society as "a sign of a new educational outlook—an instance of a new way to teach."

For use in high schools, junior colleges, Y.M. C.A.'s, as well as with young people of churches and church schools, etc.

$1.00. Ten or more, 75 cents each.

Poems for LIFE

THOS. CURTIS CLARK, Compiler. More than 35,000 people are now using this compiler's earlier anthology, *1,000 Quotable Poems.* They especially will be interested in the companion volume to this book, which again presents poems close to life, understandable, *quotable.* For these times here is a book of great faith, to which the finest poets of past and present contribute. **$2.50**

Form and Freedom in Worship

CLARENCE SEIDENSPINNER. A young Roman Catholic is said to have remarked to a non-liturgist: "Well, whether we have the real presence or not, in your service you have the real *absence.*" That, thinks this author, may well be said of many popular, informal or barren services. His new book is intended to *enrich,* by making more *real,* modern Protestant worship. **$2.00**

God's Back Pasture

ARTHUR W. HEWITT. Every pastor in a village or rural community is going to thank Dr. Hewitt for his expressed conviction that the smaller church, in "God's Back Pasture," offers more opportunity for service than does the great parish in a large city. His book is filled with suggestions as to how to face problems and register genuine success in smaller pastorates.

The Man Christ Jesus

JOHN KNOX. "There are two ways of denying the historicity of Jesus. One is to deny outright that Jesus lived; the other is so to reduce his stature or change his aspect that it ceases to matter whether he lived or not." Dr. Knox, finding most light from Paul, here presents a completely human Jesus who is also Lord and Savior. **$1.00**

Man's Quest for Salvation

CHARLES S. BRADEN. All world religions have as their goal finding salvation. Dr. Braden attempts to define what salvation means to the Chinese, the Indian, the Mohammedan and others, and to tell how each believes that he may be "saved." **$2.50**

Man's Vision of God

CHARLES HARTSHORNE. Dr. Hartshorne, of the University of Chicago, is convinced that secular knowledge supports the religious idea of God, if this idea is understood in its *reality* and not as limited by orthodox theology. **$3.00**

BOOKS THAT HELP MINISTERS

Minister's Service Book
J. D. MORRISON. Not a job-lot of services, prayers, etc., but a practical manual, prepared by a man of fine culture and long experience as a minister. **$1.50. Lea. $3.50**

Meditations for the Sick
RUSSELL DICKS. A book of encouragement and hope for those who are ill. **$1.00**

Preparation and Delivery of Sermons
CARL S. PATTON. A modern classic—human, sympathetic, witty — by a great preacher-teacher. **$2.00**

Highland Shepherds
A. W. HEWITT. Full of the juice of life. Wise, witty, practical. **$2.00**

10 One-Act Plays
FRED EASTMAN, editor. Dramas on religious themes selected by the leading authority on religious drama. **$2.00**

Business Administration of a Church
ROBERT CASHMAN. Not a book of theory, but plain, practical talk on church finance, organization, stewardship, etc. **$1.50**

The Minister's Job
A. W. PALMER. Discouraged pastors find here a new lease on life—in the work of a minister. **$1.25**

AT YOUR BOOKSELLER'S
or from the publishers

Willett, Clark & Co.

37 W. Van Buren St.
CHICAGO, ILL.

ligion have been elected to this body. Those appointed are Msgr. Jovellanos, president of the Association of Roman Catholic Schools and Colleges, and Enrique C. Sobrepena, president of Union College of Manila.

* * *

Union Seminary Gets New President

The third president of the Union Theological Seminary, Don Wendell Holter, a Methodist missionary, was inducted into office recently in the presence of various Protestant church dignitaries who came from different parts of the islands to attend different church gatherings timed for the occasion. The Union Theological Seminary in Manila is supported by four mission boards—the Methodist, Presbyterian, Congregational and the United Brethren.

ENRIQUE C. SOBREPENA.

Christmas Customs and Carols

Compiled by Ruthella Rodeheaver

●

A Much Appreciated Christmas Greeting

New book—just out, packed with valuable data on origin and use of 63 Christmas customs and symbols! Also contains complete words and music of 57 carols and songs, many not included in any other book. Attractively bound in blue and silver cover. Why not use these books for Christmas greetings? Price, only 25c each, $2.50 per doz., postpaid. ORDER NOW! Send for Christmas Catalogue.

The RODEHEAVER HALL-MACK CO.
Dept. CC Winona Lake, Ind.

MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

Thailand Asks Peace Prayers

Buddhist Nation Invites All to Seek Peace—General Enters Buddhist Priesthood—New Air Lines

(Correspondence from Thailand)

BANGKOK, Oct. 1.—How well Thailand's September peace proposal was received abroad we have no accurate way of knowing. That it should have been made on religious grounds is a fact worth considering by us Christians who have sometimes felt that as followers of the Prince of Peace we had a monopoly on peace movements. There is a familiar sound about the wording: "Our lord Buddha taught us to have loving-kindness for all mankind. He once said, 'He who has defeated in war more than a million people may be regarded as a great victor, but if he can conquer himself also, he will be the greatest victor.'" And so Thailand, the only independent country whose national religion is Buddhism, "invites the members of every religion throughout the world to join in a prayer to what is holy and sacred in each faith for the immediate restoration of peace."

* * *

Neutrality Aim Of Nation

At this writing, conditions within the country remain normal. Blackout practice, the first since January, is expected in the near future, but nearly everyone feels that it is only a precaution. Nevertheless when things were more tense a month ago, the government passed a defense bill outlining the duties of Thai citizens in time of invasion: "To obstruct, hamper and prevent the entry of the enemy and to make it their solemn duty to see that nothing whatever was left which would be of benefit to the invaders." Meanwhile the premier has issued a new call to observe complete neutrality. Newspapers print both Transocean and British news, and the cinemas have shown news reels from both sides. A forward step has been in reorganizing many departments of the government. A new ministry of communications has been established to control all types of transport. In the ministry of education a department of universities is to be set up to carry out plans for extending higher education.

* * *

Buddhists Fail To Unify

One phase of the recent emphasis on Buddhism as the national religion has been the construction of a beautiful new temple in the area where fighting took place in an attempt to overthrow the central government in 1933. The first person to enter the priesthood in this temple was the premier of that period, Major General (then Colonel) Phya Bahol, now called the Elder Statesman. This new temple is also for the whole nation in that it does not belong to either sect of Thai Buddhism, and it is hoped that it may some day serve as a unifying factor. Although the government planned to bring about such a union by legislation, it appears now that negotiations between the two sects have broken down.

* * *

Competition For Air Travel

Lack of travel between Malaya and Thailand has caused the cancellation of one of the two weekly express rail services to Penang. Most foreigners travel by air. In this respect it is interesting to note that the Dai Nippon airways maintains three services weekly to Japan, and that the Clipper service from Singapore to the U.S.A. will shortly be on a weekly basis. In war when so many communications are cut off, Thailand has better connection with the rest of the world than ever before.

* * *

And So Forth

The American community recently welcomed a new minister, Willys R. Peck, former counselor of the embassy at Peking, who arrived in Bangkok only two weeks after the departure of the former minister, Hugh G. Grant. Mr. Peck was born in China and has spent most of his life in the Orient.

Members of the American Presbyterian Mission are looking forward to the early arrival of a deputation from the Presbyterian Board of Foreign Missions in the United States. Charles T. Leber, one of the secretaries of the board, and Phillips P. Elliott, pastor of the First Presbyterian Church of Brooklyn, will spend two weeks in Thailand before proceeding to India. The conference will stress the deepening of spiritual life rather than administrative problems.

E. MOWBRAY TATE.

Pastor Walks Out In Protest Against Bingo

Announcing that he was quitting the pastorate because he "did not propose to serve a bingo-playing church," Paul D. Wright, minister of Winton Congregational-Christian Church, Rochester, N. Y., walked out in the middle of Sunday services. His action was prompted by school children passing out slips of paper to women of the congregation inviting them to a bingo party under the auspices of the Ladies Aid. He said he had just handed in his resignation because he could not prevail on certain members to stop bingo parties.

Perhaps you wouldn't find The Christian Century helpful in understanding today's world; perhaps you would. An Acquaintance Subscription—17 weeks for One Dollar—will help you to decide.

THE CHRISTIAN CENTURY
407 S. Dearborn St., Chicago, Illinois

Please send The Christian Century for 17 weeks. Enclosed $1.00.

Name_____

Address_____

Tammany Shaken By LaGuardia

Defeat Perils Power of New York Machine—Oxford Group Leaves Calvary—Churches Study Labor

(Correspondence from New York)

NEW YORK, NOV. 10.—As the whole world knows, Mayor Fiorello H. LaGuardia was re-elected for the third term as mayor of New York city. This was more than a usual election. No other mayor has ever succeeded in a third term balloting. Tammany power as a political machine is now seriously jeopardized. The mayor was aroused to anger during the heat of the fray and called some strong names. But the majority of people of the city were not dissuaded from voting for him. His integrity of purpose and the solvency of the city treasury were recognized. Other coleaders swept into office gave "fusion" 12 out of the 16 votes in the Board of Estimate. It was an "overwhelming Tammany defeat."

* * *

Calvary Ejects Oxford Group

The national headquarters of the Oxford Group, led by Frank M. Buchman, has been in Calvary Episcopal church house, Manhattan, for a number of years. Samuel M. Shoemaker, the rector of the church and one of the first converts and principal backers of the movement in America, last week sent a letter to all parishioners, which said in part: "For many years the work of this parish has been closely associated with the work of the Oxford Group and moral rearmament. The group has been of penetrating spiritual significance in America and in the world, and has made a great contribution to the life of this parish. When the Oxford Group was, by its own definition, 'a movement of vital personal religion working within the churches to make the principles of the New Testament practical as a working force today,' we fully identified ourselves with it. Certain policies and points of view, however, have arisen in the development of moral rearmament about which we have had increasing misgivings. Therefore, it has seemed advisable to us, after careful thought and prayer, that this house [Calvary parish house] should cease to be used in this way, as of this date."

* * *

Co-ops Seek New Pioneers

The board of directors of the Cooperative League issued from the New York office last week a ringing call for "new pioneers" who will "grasp the significance of the democratic principles of liberty and equality of opportunity and extend them from the political state into the economic field." It points out that "the cooperative movement has been endorsed by the major religious faiths, by national education associations, by all political parties and by farm organizations and the labor movement"; that "cooperatives are not institutions set up by philanthropists to help the people. They are businesses created by the need, intelligence, vision, hard work and capital of people who have faith in themselves. . . . Our present world is governed by ruthless competition for profit rather than constructive cooperation for service, a world of hate rather than friendliness."

* * *

Federation Moves to New Headquarters

The Queens federation of churches celebrated its second annual communion breakfast of its Protestant action committee last Sunday morning at the Central Queens Y.M.C.A. Over 500 men attended. On Friday the new office of the federation was formally opened by Norman A. Hall, the president.

* * *

Institute on Labor Relations Planned

Last Tuesday 48 ministers met at the Labor Temple to discuss the problem of church and labor relations. There were no speeches, but a resource panel answered questions or commented on issues as they arose. The participants were Herbert Bohn, a young Quaker member of the A. F. of L.; John Ramsey, Presbyterian S. W. O. C. organizer; Amos Horlacher, pastor, and Jesse Cavaleer and Charlotte Bentley of the Labor Temple staff. It was recognized that "labor has a deep distrust of the church; that those labor leaders sympathetic to religion do not want sectarianism to divide workers who are united in the unions; that as the organized labor movement increases in power its leaders are subject to the same temptation that all those face who come to power. The church must, therefore, speak without fear or favor to management and labor leadership alike of those moral and spiritual foundations upon which any real justice or brotherhood must rest."

* * *

And So Forth

The Golden Rule Foundation announced Saturday that the board had voted to use the $1,250 bequest of George T. Weed of Buffalo to buy 12,500 coin-a-meal globes to be placed on as many dining tables.

Over 1,500 pastors and guests attended a New York premier showing of "One Foot in Heaven" at the Music Hall Friday morning.

Ernest R. Palen, pastor of Middle Collegiate Reformed Church, was elected president of the New York city clergy association at the annual meeting.

J. HENRY CARPENTER.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Burma Convoy (Univ.) Evelyn Ankers, Chas. Bickford	*Melodrama.* Truck driver avenges death of brother slain when he discovered plot to bomb convoy.	An attempt to capitalize on current interest in Burma Road, but setting not essential. *Amateurish, unconvincing.*
Down in San Diego (MGM) Ray McDonald, Leo Gorcey, B. Granville	*Espionage,* with brash youngsters ferreting out plot of nazi agents to obtain marine corps secrets.	A disjointed tale, with Dick Tracy-like exploits by youngsters against unpalatable gangster background, hailed as "patriotic." *Implausible.*
It Started With Eve (Univ.) R. Cummings, Deanna Durbin, C. Laughton	*Comedy.* Unable to find fiancée to present to dying father at latter's request, wealthy heir hires hat-check girl to substitute. She inspires his recovery; humorous complications ensue.	While story is routine, with outcome obvious from start, this is gay, spirited, with pleasing songs by the young star untrammeled by elaborate "production." One night club scene regrettably out of key. *Entertaining.* M, Y
Lydia (U. A.) Joseph Cotton, Alan Marshall, Merle Oberon, E. M. Oliver, Hans Yaray	*Drama.* An aged spinster at a reunion of her former suitors recounts her relations with each; reveals why she rejected each in turn, plus reason for her spinsterhood.	Musical scoring and certain directorial touches are effective and interesting, but film lags in characterizations and in lack of plausible motives for events. Make-up ineffective. *Imaginative but somehow tedious.* M
Married Bachelor (MGM) Lee Bowman, Felix Bressart, Ruth Hussey, S. Leonard, Robert Young	*Comedy.* Promoter submits book on marriage as his own; its success requires that he pose as bachelor for publicity, with resulting marital discord and farcical complications.	Many scenes in portion devoted to difficulties of "author" are delightfully comic; film is marred, however, particularly for younger audiences, by the forced gangster sequences and the fact that the charming hero remains a swindler at heart. *Fair.* M
Navy Blues (War.) Jack Haley, Martha Raye, Jack Oakie, Ann Sheridan	*Farce.* Antics of comic pair of sailors intent on initiating a sure-fire gambling scheme during Hawaiian shore leave.	Objectionable ethically, and performances too unsprightly to carry long stretches of slapstick. Considerable innuendo. *Undesirable.*

BEST CURRENT FILMS

For Family: The Adventures of Chico, Fantasia, The Great Commandment, The Great Dictator, Harmon of Michigan, Life Begins for Andy Hardy, Men of Boys' Town, The Reluctant Dragon, Sun Valley Serenade, Tanks a Million.

For Mature Audience: Blossoms in the Dust, Citizen Kane, Here Comes Mr. Jordan, Hold Back the Dawn, Ku Kan, Ladies in Retirement, The Little Foxes, Major Barbara, Meet John Doe, Missing Ten Days, One Foot in Heaven, Penny Serenade, Sergeant York, Shining Victory, The Stars Look Down.

New Macmillan Books

IN THE SHADOW OF THE CROSS

By FREDERICK K. STAMM

This is a truly spiritual interpretation of the significance of the Cross for our generation. As the world moves into the shadow of a dark era of trial and tribulation, the significance of the shadow which the Cross of Christ cast in His day is pictured again. Here we see Jesus the Pioneer, the loftiness of His spirit, the daring of His preaching, the strength of His teachings and the vital need for and effectiveness of His gospel in our insane and violent world. His must be the victory, for man's future is in His hands. IN THE SHADOW OF THE CROSS is a challenge to every Christian reader to meet present problems armed with a purposeful gospel, secure in the shadow of the Cross of Jesus. $1.50

WHO IS MY PATIENT?

By RUSSELL L. DICKS

Many patients, without a regular church affiliation, are admitted to our general and denominational hospitals who yearn for the consolation which religion has to offer. This book provides basic information for meeting such situations effectively, both in the hospital and in the home. WHO IS MY PATIENT? first discusses the close relationship of physical and spiritual problems, outlines the religious needs of the average patient, and gives ways in which the nurse may offer intelligent and effective help. From his extensive experience as chaplain in several leading hospitals, the author offers a wealth of useful information here and practical methods with helpful illustrations. $1.50

WINDOWS ON LIFE

By CARL HEATH KOPF

WINDOWS ON LIFE is the answer to a widespread demand resulting from the author's popular series of radio addresses given regularly from Boston. Written with real understanding and insight, it comprises a keen and helpful group of trenchant observations on the problems and joys affecting the everyday lives of the great majority of American men and women today. It is unusually helpful due to its use of a multitude of illustrations with practical applications. The author has a rare gift for narrative, which he convincingly applies with skill and sparkle. Not only is this book extremely interesting and inspiring to the lay person, but it is also a mine of sermon material for the minister. $2.00

THE MISSIONARY MESSAGE OF THE BIBLE

By JULIAN PRICE LOVE

Are missions an impractical undertaking without Scriptural foundation, without the endorsement of historical Christian leadership? No, affirms Dr. Love in this revealing study of the Scriptures and their emphatic missionary message. Surveying the Old and New Testaments, the author shows us the unequivocal missionary teachings to be found throughout. $2.00

THE CHURCH AND THE NEW ORDER

By WILLIAM PATON

In this stirring manifesto for a truly victorious Christian peace, Dr. Paton answers many current questions from the point of view of Christian life and faith. He exposes the chaos which preceded the war and defines the guiding principles for meeting the inevitable problems of the post war world. Here is a truly enlightened and practical program for Christian action in a critical future. $1.50

ARE WE IMMORTAL?

By WINIFRED KIRKLAND

Here is a glowing testament to a burning faith in a God who will not toss into oblivion a single soul He has created. Based on the testimony of those who saw the Risen Christ—Mary and the disciples—the author finds ringing confirmation in the witness of those men who live their belief in immortality through service to their fellow men. An eloquent and inspiring message by a noted writer. $.90

THE RETURN TO RELIGION

By HENRY C. LINK

Now only $1.00

Here is the most widely discussed book of spiritual interest in our time. "Every American ought to read it," says William Lyon Phelps. This book has helped countless thousands to a happier, more abundant life. It is now made available at a truly popular price to help many new readers in this time of crisis.

NOW WE MUST CHOOSE

By HENRY N. WIEMAN

Basic problems of democracy must not be concealed by immediate issues. Here Dr. Wieman, noted Professor of the Philosophy of Religion at the University of Chicago Divinity School, discusses both and presents a faith for democracy which is of particular interest to every reader today. It is a faith that possesses inner strength and unity of purpose—a faith that will withstand and overthrow the yoke of dictatorship. $2.00

THE MACMILLAN COMPANY, 60 Fifth Avenue, New York